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ARTICLE I.

SYMBOLIC THEOLOGY.

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1. *Allgemeine christliche Symbolik. Eine vergleichende quellengemäße Darstellung der verschiedenen christlichen Confessionen von lutherisch-kirchlichem Standpunkte. Von H. E. F. Guericke, Theol. D. Leipzig, 1839. pp. 597.* [General Christian Symbolics, or, the various Christian confessions of faith exhibited in conformity to the original sources, compared with one another, and reviewed according to the principles of the Lutheran church, &c.]
2. *Comparative Darstellung des Lehrbegriffs der verschiedenen Kirchenparteien, nebst vollständigen Belegen aus den symbolischen Schriften derselben, von Dr. G. B. Winer, &c. Leipzig, 1837. pp. 186.* [Comparative view of the doctrines of the various denominations of Christians, attested by copious extracts from their symbolic writings, &c.]
3. *The utility and importance of Creeds and Confessions: addressed particularly to candidates for the Ministry. By Samuel Miller, D. D. Philadelphia: Presbyterian Board of Publication, 1839. pp. 119.*

WE have noticed with sincere gratification the renewed interest which the Evangelical Lutheran Church in the United

States has recently manifested on the subject of her Symbolical Books, or Confessions of Faith; and the actual appearance of the "Evangelical Review," at this particular period, we regard as an auspicious event. At length we not only find our church and her doctrines appreciated by those who have had the ability and the inclination to investigate the truth, but an appropriate channel has been opened, through which the English community in general can be made acquainted with important facts, that have hitherto been known to those chiefly who read German or Latin.

The profound repose of the church which had existed at a former period, was disturbed, several years ago, by the introduction of "new measures." In whatever light different minds have viewed these innovations, it must be admitted that they, incidentally, rendered good service, in affording an invigorating exercise to the intellectual and moral energies of the church. The agitation appears to have subsided in a great degree; the opinions of the larger portion of the church, after the experience of several years, seem to have become more fixed, and most are now willing to concede to the pastor full liberty to follow the dictates of his own conscience, in his efforts to awaken and maintain a religious interest in his flock. It is possible that an agitation, produced by another question, may soon attract attention, which will, as we trust, ultimately produce the most beneficial results. We begin to form a clearer conception of the fact, that, as Lutherans, we belong to a religious society characterized by a remarkable combination of strength, wisdom and piety. It is reasonable to suppose that a church like our own, which has counted some of the best of the human race among her faithful members, must possess spiritual treasures of inestimable value. Among these we enumerate her *Symbolical Books*. Their scriptural character, their authority and their general value, will, doubtless, attract increased attention; and we rejoice to see the frequent references which our periodicals begin to make to them. We can even derive encouragement from the objections which are advanced against these writings, since this one fact shows that they are at least not regarded with perfect indifference, as they formerly were by many. Unfortunately, they have never been presented to the English portion of our church in their whole extent, and hence many intelligent persons scarcely know them all, even by their names. We earnestly desire to see the English Lutheran admitted to the same privilege which the German and most other portions of our church

have long enjoyed, of reading these noble productions himself, and of becoming established by them in his holy faith.

Our Confessions of faith received the name of *Symbolical Books* in the following manner: When Jews or Gentiles, in the earliest ages of the church of Christ, received the Gospel as a divine gift, they were required to make a public profession of faith. The first formula which was used, after the orthodox development of the appropriate Scripture words (Matth. 28: 19,) had been necessarily introduced, was brief, comprehending merely the names or titles of several of the leading doctrines of the Christian faith. By their recognition of the religion which taught the doctrines of this formula, the early Christians distinguished themselves alike from all Jews and heathens, and from all heretics. Now the word *σύμβολον* (symbolum) primarily signifies a *note, sign or badge*; that is, a *mark* by which any person or thing may be recognized or distinguished from another. Consequently, the Christian's *creed* was his *symbol*, that is, the *mark* by which he was distinguished from all non-professors of the Christian faith. It was in reference to this usage of the word *symbol*, on the one hand, and, on the other, to an alleged identity with the doctrines of the Apostles, that the most ancient creed was called the *Apostolical Symbol*, (symbolum apostolicum). The legend (related by Walch, *Introductio in lib. E. L. Symb.*, p. 88 sq. Jenæ, 1732,) which accounts for the compound name, by supposing that the apostles, at a meeting of their body, *contributed*, each a clause or sentence, originated partly in a philological error. The word *σύμβολον*, which is not used by any classic author in the sense of "*contribution*," was confounded with a word derived from the same root, *συμβολή*, which does signify *collatio, a bringing together, or a contribution* — and the epithet "*apostolical*" gradually led to the fully developed form of the fiction respecting a conclave of the apostles, held for the purpose of composing a formal creed.

After the word *symbol* had thus been generally employed in the church in the sense of a *creed or confession of faith*, it was natural to apply the same name to other compositions designed to answer a similar purpose. Hence the two subsequent creeds of the church, the *Nicene* (more correctly, the *Nicæno-Constantinopolitan*) and the *Athanasian*, were also called *symbols*; these, in addition to the *Apostles' Creed*, are recognized and adopted by the Lutheran church; they are characterized by the name of the "*three æcumenical*" or *general "symbols."*

When the Lutheran church was herself required by the exigence of the times to furnish statements of her doctrines, more expanded and detailed than these early writings, she naturally retained the name which was familiar to all, and called her standards of faith, her "*symbols*," or "*symbolical books*." The Reformed church confined herself to the name "Confession," which the Lutherans also employed, (e. g. *Confessio Augustana*), as equivalent to the words *Creed*, *Symbol*, *Symbolical Book*.

These Confessions or Symb. Books of the Ev. Lutheran church are the following: (a) The three short creeds to which reference has just been made; (b) The *Augsburg Confession*, of 1530, (*Confessio Augustana*); (c) The *Apology*, printed in 1531, (*Apologia Aug. Confessionis*), a vindication of the former; (d) The *Smalcald Articles*, printed in 1538, (*Articuli Smalcaldici* — which ancient orthography of the adjective derived from *Schmalcalden* we retain in English.); (e) The *Large* and *Small Catechisms* of 1529, (Cat. Luth. uterque — minor et major); (f) The *Concord-Formula* (*Formula Concordiæ*). The whole collection, forming a large volume, is variously termed, *The Symbolical Books*, *The Book of Concord*, or, emphatically, *Concordia*, and contains the entire body of the faith or doctrine of the Evangelical Lutheran church. The editions, both in the Latin and in the German language, have been exceedingly numerous. When references to pages are made by writers, it is usual to adopt those of an edition published in 1602, by order of Christian II., Elector of Saxony, known as the "editio Rechenbergiana," (Rechenberg's Edition) the pages of which are printed on the margin of later editions. We conform to this custom in the few references which we have occasion to make in this article.

Like the Lutheran church, other ecclesiastical societies have also published their creeds or standards by the authority of their respective representatives; some of these it is necessary to our purpose to mention. I. The Church of Rome recognizes, in addition to the ancient symbols, the following: (a) *Canones et decreta concilii Tridentini*; (extending from 1545 to 1563); (b) *Professio fidei Tridentinæ*, of Pius IV. published in 1564; (c) *Catechismus Romanus*, published in 1566. II. The (orthodox) Greek Church: (a) *The Confession of Gennadius*, or Georg. Scholarius, of 1453 or later; (b) *Confessio orthodoxa ecclesiæ græcæ*, by Peter Mogilas, signed in 1643, by the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem, and presented in the form of



questions and answers. III. The Reformed Church: This term embraces, in the writings of German theologians the established churches of England, Scotland, Holland, &c. — Among the vast number of their confessions we mention the chief: *Confessio Tetrapolitana*, (also called *Argentinensis* and *Suevica*) of 1530; *Confessio Helvetica prior*, of 1536; *Consensus Tigurinus*, of 1549; Conf. Gallic. of 1559; *Articuli xxxix eccles. Anglic. &c.*, or the 39 articles of the Church of England or Episcopal church, of 1562, founded on Cranmer and Ridley's forty-two articles of 1551. Of this creed the Methodist Episcopal church has retained a large portion; *Conf. fidei in conv. Theol. auctoritate Parlia. Angl. &c.*, or *The Westminster Confession* of 1643, with two catechisms. This confession is generally adopted by Congregational and Presbyterian churches in the United States; *Confessio Belgica*, of 1562, sanctioned by the Synod of Dort; *Confessio Helvetica posterior*, printed in 1566; *Acta syn. nat., &c.*, or the *Articles of the Synod of Dort*, of 1620, adopted by the Dutch Reformed church in the U. States and extensively by Calvinistic communions; *Catech. Palatinus*, or the *Heidelberg Catechism, &c. &c.* IV. The Arminians: *Remonstrantia, libellus &c.* of 1610, &c. V. The Socinians: *Catechesis et Conf. fidei &c.* Cracov. 1574, &c., with several Catechisms. VI. The Quakers: *Robert Barclay's* confessional works. Other writings of this class (e. g. those of the Moravians, Swedenborgians, Mennonists, Baptists, &c. have not attained an equally extensive reputation, and require no special notice.

It may readily be supposed that materials so abundant as the various doctrinal statements published by the highest ecclesiastical authorities in Christendom, must, ultimately constitute a separate and independent branch of theological science; hence originated the name of *Symbolic Theology*.<sup>1</sup>

<sup>1</sup> We would prefer the more appropriate term "Symbolics," if similar forms were as familiarly used by English as they are by German theological writers. The vast additions which the labors of theologians have gradually made to the original materials of the science of theology, imperatively demand new terms, precisely as any other science enlarges the list of its technical terms, when new materials require classification. The German form of names derived from Greek adjectives in *αἰός* is simply *ik*, as, *Dogmatik*, *Mathematik*, while the English termination in *ics*, (sometimes simply *ic*, e. g. *Music*, *Logic*,) inconveniently assumes a plural form, as *Mathematics*, *Ethics*, *Hydrostatics*, &c. Still, even this inconvenience should not prevent the introduction of words of this kind, several of which, indeed, have succeeded in obtaining citizenship among us, as, *Hermeneutics*, *Homiletics*, *Æsthetics*, the last of which we are glad to see that good writers prefer to the Websterian *Esthetics*. The necessity of introducing the word *Homiletics*, which Porter adopts in the title of his "Lectures on Homiletics and Preaching," will

Several authors in the 17th and 18th centuries published works with this general title, in which the history, contents, &c. of the Symbolical books were set forth. The term has since been used, by different authors, either in a general or in a restricted sense. In the former, it is employed by Guerike, and also by Winer, in the works of which we have given the titles at the commencement of this article. By *Symbolic Theology* or *Symbolik*, they understand that department of theological science, to which is assigned the history of the confessions of faith of several ecclesiastical communions, together with the comparison of their contents, &c without the introduction of any polemical or controversial element. On the other hand, when Köllner, in his great work, *Symbolik allen christlichen Confessionen*, assigns the first volume to the *Symbolik der lutherischen Kirche*, and his second to the *Symbolik* of the church of Rome, he adheres, in each case, to his more restricted definition of *Symbolik* (*Einleit.* p. xlv), and confines himself to the history &c. of the symbols of one church, without reference to the doctrines of another. This was the early practice, Walch. *Introd.* p. 981, 982. The latter mode is denominated by Hagenbach (*Encyk. u. Meth. d. theol. Wiss.* 2d. ed. p. 255) *Symbolik* in a more extended, the former, *Symbolik* in a narrower sense, that is, as he understands the name, confined chiefly to a comparison of doctrines, and excluding historical elements.

be readily admitted by any one who reflects on the singularly indefinite character of the earlier term *Homiletic Theology*. *Dogmatics, Catechetics, Patristics, Apologetics, Isagogics, Liturgics, Symbolics*, &c., are terms constantly occurring in German theological works, and impatiently demanding a more general recognition by English divines. The power of the termination in *ixós* in the Greek adj. from which these words are derived, (that is, either the neut. pl. in *ixa*, or the fem. sing. in *ixē*, with *τέχνη* understood,) is very briefly noticed by the Gr. Gram. of Matthiæ (§ 108, § 445, d.) and Buttmann, (§ 119 not. 16, *Larger Gr. Gram.*) but very fully developed by F. Ast, in an extended note (*Platonis quæ exstant op.* Vol. xi. p. 51 sqq.) on a passage in the *Gorgias* (455 A.) of Plato. These adjectives designate ability and skill; thus *πειριστός* is defined to be *quod ad persuadendum est aptum*; while adj. in *τός* are are used in a passive, those in *ixós* are used in an active sense. Thus *πιστός* is *fide dignus*, or *cui fides habetur*, but *πειριστός* is *fidem efficiens*, or *fidei faciendæ peritus vel sciens*. Consequently, those departments of human knowledge which bear names terminating in *ics*, e. g. optics, metaphysics, &c. are usually defined by Webster to be sciences which "teach," or "treat of," &c. The principles to which we have here adverted, sanction the adoption of "Symbolics," rather than "Symbolic Theology." The reader will find the former term in Brande's *Dict. of Science, Lit. and Art.* in the following sentence in art. *Symbol*: "The Germans call the . . . study of the history and contents of Christian creeds and confessions of faith, by the name of *Symbolics*." The English translation of the Roman Catholic, Möhler's, celebrated work, absurdly enough employs the term "symbolism."

The masterly work of Guericke, the title of which we have already given, does not discuss all the doctrines of the Christian faith, but chiefly those respecting which various ecclesiastical bodies seriously differ. Copious extracts are made from the confessions of faith of the different parties, on all disputed points, and the appropriate passages occurring in our own Symbols are adduced, so that all the conflicting views are fully presented, and the reader is enabled to form an opinion of their character. Our own doctrine is stated in all its fulness, without appearing precisely in a controversial or argumentative form. The work is characterized by strict fidelity in all its statements, and betrays no unbecoming feeling towards those of another faith. It gladly recognizes in any dissenting party those portions of divine truth, which that party still retains; it *does* adhere, however, with uncompromising severity, to the Lutheran form of doctrine, and grasps with unyielding tenacity every portion of our holy faith. Not only does the work impart a vast amount of information, but its dignified character, its consistent love of truth, its candor and firmness, are well adapted to give tone and vigor to the Lutheran church in this country.

The work of Winer is less extensive. After exhibiting the different opinions of several bodies, on the chief doctrines of the Christian faith, and quoting largely from their Confessions, it presents tabular views of the agreement or disagreement of the Romish, Greek, Reformed and Lutheran churches, and of the Arminians and Socinians, on fundamental doctrines. The work occupies a high rank for the impartiality of its statements, and the accuracy of its details.

The observations which we may offer, on a future occasion, will, in some degree, assume the form adopted by these two writers; we propose to submit a few illustrations of Comparative Symbolics, by referring to several doctrines in which the Lutheran Church differs from others. Two or three preliminary questions, of great importance, claim, however, our attention, the consideration of these will occupy the remainder of the space assigned to this article. The first is: *How shall the doctrinal system of one church, in contradistinction from another, be ascertained?* We need scarcely remark that the question is not: Are the doctrines of a particular church contained in the Scriptures?—but, what are the doctrines by which she is characterized? We answer unequivocally and positively: *the publicly acknowledged symbols alone, to the exclusion of all the works of theologians, &c. will furnish that doctrinal system.* There are several aspects in which this

subject may be regarded, and we believe that if all parties could adopt similar views respecting it, and then consistently adhere to them in their practice, the asperity of party strife would be diminished, fidelity to the truth be ultimately secured, and efforts to promote union be far more judiciously directed than they have hitherto been.

The Form. of Concord, p. 631 sq., after asserting that the peace of the church can be permanently established only by the adoption of a compendious statement, or type of doctrine derived from the word of God, proceeds to declare that this compendious form of doctrine ought to consist *not of private but of public writings*, prepared in the name of the associated churches, and sanctioned by them, or, in other words, of symbols or creeds adopted formally by the lawful representatives of the church, as expressive of her real sentiments. This declaration is decisive, and its propriety cannot be denied. Augusti, Klein, De Wette, Twisten and Hase, in their respective dogmatic works, have, it is true, largely applied the writings of Gerhard, Calov, Quenstedt Hutter, &c. in stating the doctrines of the church, but Bretschneider, Dogm. I. § 7, and Köllner, p. 601, most powerfully protest against this unfair procedure. The church, in her collective capacity, never recognized the works of any private man as the rule of her faith. On what grounds can we be expected to receive as a portion of our creed the theological opinions of an individual who writes merely on his own authority? Even the writings of men like Luther and Melancthon do not contain our creed, unless these writings have been officially recognized and adopted by the church. It is the extreme of injustice to burden us with private opinions which have never passed the ordeal of a public ecclesiastical revision. We accordingly maintain as a fundamental principle, that no doctrine can be considered as a Lutheran doctrine, unless it be taught in the acknowledged standards or symbolical books.

This principle, obvious and fair as it is conceded by most to be, is often grossly violated in modern controversies. Unfounded or rash assertions of individual members of a church are triumphantly quoted by an adversary, while, in truth, the church is only misrepresented by an erring or presumptuous man. To this principle we feel justified in adhering whenever we propose to state a point of the Lutheran faith.

Another important question claims particular attention in this connection: *By what principles are we to be guided in interpreting the Symbolical Books?* Many obstacles to a cordial reception of the books may be easily removed by an

enlightened examination of this point. If our symbolical books were set forth in the form of the three ancient symbols, presenting barely a rigid doctrinal text, *and nothing else*, we would, on assuming the whole as our creed, assume also all the details. But they present a wide range of subjects, communicate doctrinal truth, interpret Scripture passages, quote ancient authors, introduce controversial discussions, relate historical events, refer largely to persons and things whose importance diminishes in the course of time, until it fades entirely away, and are as miscellaneous in their character as various books of the Bible. The latter, Paul's epistles for instance, by no means intend to be simply creeds, in the technical sense of the word, but also design to notice passing events as well as to teach eternal truth, and we interpret the symb. books precisely as we interpret the Bible itself. It is a canon universally recognized by all sound interpreters, (e. g. Stuart's *Ernesti*, § 31,) that the principles of interpretation are common to the Scriptures and to uninspired compositions, and hence the same general rules are applicable to the symb. books which guide the expounder of the Bible. We regard the Scriptures as our sole rule of faith and practice, but not as a text-book for scientific lectures, nor as a volume of the "Universal History." Thus, too, we regard the symb. books as the expression of our faith, but not as our Commentary on the Scriptures. If Paul quotes a harsh but well-deserved description of the Cretians by the poet Epimenides, whom he calls a "prophet," (Titus 1: 12), and if Peter (2 Pet. 2: 22) is equally plain in his strictures on the unfaithful, the force of their language does not detract from its truth. The "cloak, books and parchments" of St. Paul, and "Alexander the copersmith" (2 Tim. 4: 13, 14) may be mentioned in an apostolic letter as really existing, without assuming the rank of articles of faith. The oration of Tertullus is introduced into a canonical book (Acts ch. 24) without securing our approbation of its denunciations of St Paul; the discourse even of Gamaliel, a "doctor of the law had in reputation," (Acts, ch. 5) is characterized only by good sense but not by inspiration; and, in this manner, large portions of the contents of the Scriptures are separated from the creed of every sincere christian, *as they were not intended by the sacred writers to constitute articles of faith*, but were necessarily introduced in writings, which, besides conveying doctrinal truth, and precepts of morality, were designed to refer to persons and things of a local and temporary character.

The interpretation of the Scriptures is materially influenced by the interpreter's theory of inspiration; the strictest views and most orthodox sentiments, however, on this subject, are perfectly consistent with the following passage: "In 1 Cor. 7: 6, 10, 12, 25, 40," says Olshausen on 1 Corinth. 7. p. 563, "we find that the apostle distinguishes between *his own* and the *Lord's* declarations, between a positive command (*ἐντολή*) of Christ, and his own subjective opinion or judgment, (*γνώμη*) . . . . Although it is clear from verse 40, that this *γνώμη* is not designed to be placed in opposition to inspiration, since it truly proceeded from the Holy Ghost . . . . still it is plain that Paul makes this distinction for the purpose of intimating, that Christ's command indeed, but not his own *γνώμη* (judgment) must be unconditionally fulfilled; even when his counsels are not followed, (according to verse 36) sin is not necessarily thereby committed. . . . Where doctrines or positive commands are concerned, Paul insists on his apostolical authority, his *γνώμη* (judgment) is precisely on this account decisive, because it is enlightened by the Divine Spirit. But in adiaphora or things indifferent, it is true wisdom to refrain from positive commands," &c. This view of the orthodox commentator is established on the principle, that, while the declarations of the apostles are to be regarded as obligatory in matters of faith and practice, their private opinions, however worthy of respect, possess no absolute authority. In truth, this principle is practically adopted by all classes of christians, for they have long ceased to observe several usages described in the Acts as established or sanctioned by the apostles, ("they had all things common," Acts 2: 44; 4: 32; "look ye out among you seven men," &c. 6: 3,) and yet subsequently abandoned without sin.

The same general principle, according to which we discriminate between official doctrinal teachings, and the private opinions of the teacher, is again illustrated by Olshausen in his remarks on Galat. 2: 11-13, p. 46. "The communication of the Holy Spirit to the Apostles was not designed to convey to them morally an absolute perfection, but only to set them forth, in respect to doctrine, as infallible organs of the truth. We need not hesitate to admit that the apostles, like the prophets of the Old Testament could err; Paul himself confesses that his old man still lives, that he must daily die, and that he needs a thorn in the flesh. There are, besides, certain cases in which their conduct was not altogether perfect, e. g. Acts 15: 36 sq. 23: 3 sq. &c." The conduct of Peter, on which Olshausen is here commenting, is another illus-



tration that even an inspired apostle remained liable to error. The principle, therefore, which judicious interpreters adopt, is this: *the teachings of the sacred writers on all points of faith and practice possess divine authority — their opinions as individuals, and their conduct as men, are not designed to control our own.*

Now the authors who composed our symb. books, do not, of course, pretend to possess the gift of inspiration, and uniformly represent the Scriptures as the source and test of all truth, as we shall have occasion presently to show; they were also fallible men, although prëeminently distinguished by divine grace. We, therefore, discriminate between the doctrinal statements which they conscientiously and prayerfully make, and which were adopted by the church as strictly scriptural, and the various opinions which local circumstances, that are susceptible of explanation, led them to adopt, or historical and other matter which circumstances compelled them to incorporate with the Symbols. Accordingly, when we approach the symbolical books, we find that their miscellaneous contents must be arranged in certain classes. Some portions occur which are not designed by the writers to be articles of faith, and they clearly indicate the opinion that the judicious friend of their doctrines will be able to make the necessary distinction himself. They uniformly assert that the *doctrinal portions* of the books are to be regarded as the Creed or standard. Thus, the Form. Conc. p. 634, declares that the two Catechisms were adopted as a portion of the symbolical books, in order that not only pastors, but also the people or laymen generally, might be enabled "to distinguish sound from false doctrine," and because the *Christian faith* (*christliche Lehre*) "derived from the word of God was taught therein with the greatest perspicuity and simplicity." And, p. 637, a distinction is carefully made between necessary and pernicious contentions (respecting unimportant matters) on the one hand, and, on the other, that unnecessary contest in which the believer engages, when "articles of faith or the chief points of christian doctrine" are assailed.

When we, then, commence the study of the Lutheran doctrine, as contained in the symbols, we observe the following principles. We exclude from the Creed: (1) *All historical notices, &c.* Although the facts are related with the strictest regard to the truth, still, they are *history* not *doctrine*, and hence the occasional remarks made on passing events and the conduct of friends or adversaries, do not constitute a portion of the Creed. (2) *All extracts from the Church Fathers,*



*declarations of earlier popes, &c.* These portions were introduced to meet the wants of the times, but were never regarded in any other light than that of discussions—they are not articles of faith.—(3) *The private opinions of the writers, incidentally expressed* and not explicitly represented to be coincident with the sense of the church. Thus, several expressions of Luther in the Art. Smal. p. 308, 309, and Catech. Major, p. 405, respecting Satan, occur as opinions which he entertained at that time and as an individual, but he does not represent them as the public doctrine of the church.—(4) *All mere argumentative and controversial matter.* Many remarks are made, which, at this distant day, and under our more favorable circumstances, seem to be exaggerated, but which, nevertheless, embody sober truth; the form which they assumed is to be ascribed to the peculiar situation of the writers. The reference to philosophers, for instance, in the twentieth article, and the remarks on the observance of Sunday, in the 28th Art. of the Augsburg Confession are not intended to be a portion of our christian faith. The latter case has often embarrassed readers, and been the cause of the frequent suppression of the concluding portions of the Augsburg Confession. That language is employed by men who had long groaned under the burden of episcopal oppression, and who now first began to breathe. They challenge the bishop to exhibit his title to power—they show his incapacity to vindicate his own faith—they think that he cannot adduce evidence from the New Testament for the observance of Sunday *in the popish sense*, that is, as they say: “in order to obtain grace thereby, or make satisfaction for sins,” (Augs. Con. Art. 28, p. 42) and the only defect which, *in our day seems* to mark that article is, simply, that it omits to state in full our views of the moral character of the Lord’s day—a point which it was not their intention to discuss on that occasion. For they were not required to enumerate *then* the moral duties of religion, but to test the foundations of the popish faith and show its unsubstantial nature. (5) *All references to local or temporary ecclesiastical rites, &c.* which like temporary institutions of the Apostles (e. g. the holy kiss, Rom. 16: 16, 1 Pet. 5: 14, the *agapæ* or love-feasts, 1 Corinth. 11., Neander, Pflanzung, &c. I. 31, 218, 322) were never regarded as a portion of the Creed. We may here refer to the so-called “Exorcism,” which has notoriously, but through a grievous error, been produced as an objection to our symbolical books. The reader may perhaps be surprised to learn that *neither the name nor the thing is at all recognized by our symbolical books.*

The "Taufbüchlein" in which alone something resembling it occurs, is no more a constituent part of the symbolical books than the Apocrypha are of the canonical Scriptures, as we can prove, although, in each case, the same volume has sometimes but not usually, presented both. This harmless practice which is founded on Ephes. 2: 2, as its friends maintain, is still recommended by Guerike in a note to § 56, p. 405, but the symbolical books sanction it as little as they do the invocation of the saints. See Bretschneider, Dogm. II, § 197, p. 705, sqq. With equal truth we repel the charge that our symbolical books sanction *auricular confession* and absolution. A general confession of sins, such as all members of orthodox churches in modern times unhesitatingly admit, the symbolical books certainly require, but they indignantly reject auricular confession or the enumeration of the individual's sins. "We hold," says the Apology, Art 4 *ult.* "that God has not commanded us to name and relate sins (to the Pastor)," and one of the most important reforms on which the symbolical books insist is precisely the abolition of the unhallowed practice of the Romish church. The promise of *absolution*, the Apol. p. 172, declares, can only be received by the penitent soul *through faith*, and not otherwise, *with an express reference to Rom. 4: 13, 16.* (6) Finally, *all exegetical matter*, or interpretations of scripture passages, adduced, not as constituent portions of the creed, but merely for the purpose of supporting a doctrine that is itself announced as a portion of the creed of the church. A position, somewhat similar is held by Bretschneider I. 35, and but feebly assailed by Köllner, p. 604 sq. A discrimination must be made. A doctrine, announced to be the doctrine of the church, we are, of course, required to regard in that light. Let us suppose that certain texts are now cited for the purpose of supporting the doctrine. These texts, *thus explained*, may be shown by later critics to be inappropriately applied, and may be then unhesitatingly set aside, *unless* such interpretation is distinctly declared to be an integral portion of the faith of the church, in which case, *if it should ever occur*, the church would be convicted of a mistake respecting that scripture passage. *Nevertheless*, the doctrine itself may be quoted as one that is held by the church, since its scriptural character may be demonstrated by arguments omitted at the time by the writers. If, for instance, the symbolical books had attempted to prove the doctrine of the Trinity by John 5: 7, and if later critics should show that verse to be spurious, still the doctrine would stand as a portion of our creed, sustained by passages not quoted at the time.

Thus, too, we separate the doctrinal portions which discuss the subject of Baptism, from the private opinions of the writers of the symbolical books, when they not only represent immersion as consistent with the true design of the ordinance, but even find a good meaning in it, (Cat. Min. p. 377 sq., Cat. Maj. 548.) This view regarding a practice never adopted or sanctioned officially by the church, they derived from a traditional interpretation of Rom. 6: 3 sq. but do not set it forth as an article of faith, and we reject it unconditionally, without affecting the integrity of the symbolical books. — With regard to other complaints which are occasionally made (e. g. the supposed apparition of a Calvinistic element, &c.) we think that all the phantoms that have alarmed some minds, can be successfully *exorcised* by a candid investigation of the doctrines which the symbolical books really do teach, and of their perfect harmony with Scripture. — The 'condemnatory clauses' of the Augsburg Confession also need the application of an "exorcism." When the intrepid founders of the church declared their faith, they felt that no compromise with particular errors could be tolerated, and we thank God that he infused into their souls alike an ardent love of the truth, and a stern determination to cast down, by his help, "every high thing that exalteth itself against the knowledge of God," (2 Cor. 10: 5.). They prayed for the erring, but fearlessly rebuked their errors; if they "condemn" the course of the enemies of the truth, the whole phraseology is understood in a sense as consistent with holy sentiments, as the language in which the disciple of the blessed Redeemer is required to "*hate* his father and mother," &c. Luke 14: 26.

After these explanations, we are enabled to indicate those portions of the symbolical books which actually constitute our Creed. (1) *All those declarations* which are introduced by the formulas: "we teach," "we profess," "we confess," "our faith is this," &c. (2) *Those declarations* which contain a doctrine in a negative form, introduced by the formulas: "we reject," "we condemn," &c. (3) *Statements of doctrines* that are formally announced, that weigh expressions and terms, that make distinctions, or that exhibit the limits or extent of a truth, comparing it with the opposite error, &c. Such portions are *essentials*, others are merely *accidents*, entirely distinct from the *eternal truth* in connection with which they appear.

These principles, which are nearly all developed by Bretschneider, Dogm. § 8, are recognized as sound by eminent theologians. Twisten represents it to be a principle always

acknowledged, that "if the symbolical books constitute a form of faith, they can be regarded as such only in respect to that portion of them which constitutes the doctrine and confession pronounced and received by the church, and that any non-essential garb in which the doctrine appears, and which originates in the individuality of the author, or in transient circumstances may be disregarded." (Dogm. § 21. 4th ed. p. 394 sq.). Reinhard declares it to be a self-evident truth, steadfastly maintained by the most conscientious theologians, such as Spener, Walch, &c. that even he who has solemnly adopted and subscribed the Symbolical Books, is by no means bound to adopt every non-essential point, every interpretation of a scriptural passage, every argument or opinion which they contain, &c. (Moral, § 355. vol. 3. p. 790.)

One question to which the preceding remarks conduct us, we cannot refrain from introducing here: *What authority do the Symbolical Books possess in the Evangelical Lutheran Church?* We dismiss at once the recent term: "*American Lutheran Church*," as either unnecessary or awkwardly framed. If it signifies simply the *English* Lutheran church, it is unnecessary. In the presentation of divine truth, the English, as well as the German language, is an instrument fully as available as the languages spoken by the "Parthians, Medes, Elamites," &c., Acts 2: 9, and the proper term would undoubtedly be, "the Evangelical Lutheran church in the United States of America." If it is geographically employed merely to distinguish between the members of the church residing in America and Europe it is awkwardly formed, since its ambiguity may lead to injurious inferences; the *American* Lutheran church *might* be understood to be as distinct in respect to origin, interests, sentiments, and character, from the church in other countries, as the American government is from the German or Swedish government. Any other definition of the term, by which a separate and independent existence of such a church in America would be implied, is altogether unauthorized. Who founded this new so-called *American* Lutheran church? What circumstances rendered the organization of a new church with an old name necessary? To what protestant church did the original members belong before they attached themselves to the newly-formed *American* Lutheran church, and in what era did they formally declare the old ties to be ruptured? What doctrines does it hold? What right has it, an independent church, to decorate itself with the name of *Lutheran*—a name dear to the hearts of us who still belong only to the Evangelical Lutheran church—a name that is

expressive of all that is honorable in history, pure in doctrine, and divinely blessed in the kingdom of Christ? In truth, the American Lutheran church exists only on paper; in actual life we meet, in the United States, only with the Evangelical Lutheran church, distinguished simply by geographical position from the same church in Europe. On similar principles we unequivocally disown all one-sided names, and have no sympathy with that idle prejudice which confines Lutheran orthodoxy to the German language alone.

We can define the true position of the symbolical books with better success after we shall have heard them state their claims in their own words. The Augsburg Confession is, in its preface, termed a "confession, setting forth the *doctrine* derived from the sacred scriptures and the pure word of God, . . . and held in the churches." At its close the signers say that in these articles are contained the *confession* and the *chief points of the doctrine* of the reformers. The obvious design of the writing, then, was simply to present a statement of the *doctrines* which were held by its supporters, and specially in contradistinction from those of the papists, and all other religious parties; it was a *symbol*, by which the members of a certain society could be recognised. The Formula Concordiæ, p. 635, sq., after enumerating the previous symbols, (the Aug. Conf., Apol., Sm. Art., Cat. min., Cat. maj.) justifies its recognition of them on the ground that they contain the *unanimous and common religious opinions of the church*, and repeats that, while the word of God is the foundation, these symbols, as witnesses of the truth, exhibit the unanimous and sincere faith of the church. But the following declaration of the Formula Concordiæ, p. 570, sqq., is so explicit as to render all comment unnecessary: "*We believe, confess, and teach that the only rule and measure, according to which all doctrines and all teachers ought to be judged, are no other than the prophetic and apostolic writings of the Old and New Testaments. . . . Other symbols and writings which we have mentioned (Aug. Conf., &c) do not possess the authority of a judge, which dignity belongs to the sacred scriptures alone; they only ('duntaxat—allein') give evidence in favor of our religion or faith ('religione—glaubens') and explain it; and they show in what manner the sacred scriptures were understood,' &c.*"

The object of the founders of the church in setting forth the confession cannot be mistaken. They designed to state in them the doctrines which they held, and the reasons for which they could not live in communion with the church of Rome.

After the Lutheran church had acquired an existence and character of its own, these symbols, already precious as witnesses of the truth, acquired new value. Many opponents of divine truth, who adopted dangerous errors, could easily have found shelter under the expanding wings of the church, if her symbols had not impressed too plainly on her the character of a church "holy and without blemish," to permit the errorist, the unbeliever, or the apostate to be regarded as her son.

The writers of the symbols were men who, evidently, were in earnest when they labored in God's service; who possessed the spirit of prayer; who relied on the gracious guidance of the divine spirit in their search after truth; and whose instrumentality God was pleased to own in the most signal manner. *They* could not say, "the Bible is our creed," for, alas! few of their adversaries knew what the Bible taught. They searched in the scriptures long and faithfully, and they found the "one pearl of great price," divine truth. *Then*, they proclaimed it in their confessions with joy; and this precious gift, which God bestowed upon them, he enabled them to communicate to others in all its heavenly splendor and fulness. A body of truth more pure and complete than these symbols present, next to the Bible, the world cannot produce; a theology more scriptural, more satisfactory to the mind and the heart, more elevating in its character, and more worthy of Christ's own church, than these books exhibit, the world will never possess. The two sacraments which Christ instituted are there revealed in all their divine excellence; they are shown to be, not unmeaning forms nor unimportant rites, which may be neglected without loss, but ordinances of deep import. Holy baptism is not represented merely as an initiation into the visible church, but as a bond which may unite us more closely with the Head of the church. The sacred ordinance of the Lord's Supper is not a merely mnemonic rite, but conveys the richest blessings to the soul. The depravity of man is not confessed reluctantly, nor are honeyed words employed when the guilty creature is told that he must be regenerated by divine grace or perish. No tribute is paid to human merit or wisdom, but, with an inflexible adherence to divine truth, the lost sinner is taught that justification by faith in Christ alone is the Bible doctrine. No Pelagian pride is flattered, no Arminian looseness of doctrine is tolerated, no Calvinistic asperity displayed, no Popish superstition endured, no fanatical excess permitted, no modern rationalism presented in its germ, no form of "union" commended which would extinguish one ray of di-



vine light; the current of truth, full, clear, deep, and strong, flows onward in these confessions, mingled with no corrupting element, and arrested by no human power. If there be any rich blessing which we implore heaven to grant to our revered and beloved church, it is this: that her children in this country may be enabled to read, to believe, to cherish and feel the power of the truth as taught in these symbolical books.<sup>1</sup>

The wants of the church, as they were successively felt, led to the preparation and adoption of the several creeds, which, in their aggregation, constitute the volume of our symbolical books. The objections to their number and extent, which do not usually proceed from those who cordially believe the whole system of doctrine taught by them, are completely neutralized by the results of calm historic investigation. An analogous case may here be introduced with advantage. We presume that no sincere believer regards the reading of *four* gospels in the New Testament, in place of one, as a burden, although the same discourses of the Savior, or descriptions of the same miracles, are sometimes furnished by two, or even by three, of the four evangelists. The discourse or narrative is not a tedious repetition, but an instructive presentation of the same truth in a new aspect. The object of each writer is peculiar to himself, and a candid consideration of this important hermeneutical principle will explain many apparent divergencies in the four gospels. The following facts are not, we believe, seriously denied by sound theologians: Matthew's intention, in writing his gospel for *readers of Jewish origin*, was to exhibit Jesus Christ as the true Messiah, "of whom Moses, in the law and the prophets, did write;" and his narratives are intended to show the identity between the prophetic and the historical Christ. Mark's object, in writing for *readers of Gentile origin*, was to exhibit to them Jesus Christ as the true Son of God, greater and more glorious in reality than their gods were in imagination. Luke's purpose in preparing his gospel was, to furnish a history of the origin and establishment of the new covenant, and to illustrate its spiritual character in contradistinction from the character of the old covenant. He completes his work in the Acts of the Apostles,

<sup>1</sup> We have understood that large portions, if not the *corpus*, of the symbolical books, translated into English, already exist in manuscript. We respectfully submit that, in a case of such importance, those who desire their publication should previously meet, for the purpose of adopting certain principles (selections, or entire books, the text alone, or notes added, &c.) as guides in completing the work, so that an approved translation may originally appear, bearing the sanction of the names of all who are favorable to the dissemination of these books in the English language.



which exhibit the actual establishment of the church of Christ, and its triumphant progress, in proportion as Judaism recedes from the view. John's design, in appending his gospel to the three earlier compositions, was, to display the glory of the Father as far as it was revealed in Christ, and not so much to sketch historical events as to show the spirit of the christian religion in all its lovely and divine features. We do not hesitate to avow our adoption of the old theopneustic principle, that a special influence of the divine Spirit guided each of the four evangelists in giving to their respective writings precisely the character in which they actually appear, and we are grateful to God for these multiplied accounts of the life and discourses of our divine Redeemer.

Now we are not prepared to regard the Reformation and the establishment of the Lutheran church as accidental events, over which divine Providence exercised no special control. There is something hideous in the thought that those momentous proceedings of Luther and his associates should have been regulated by mere human wisdom, or hurried on by human passion, but not guided by a gracious Father in Heaven. The old question recurs: was the reformation a work of man or of God? If it was the work of God, designed to restore the Bible to the world, and release men from the yoke of Antichrist, is it conceivable that Luther, who so fervently prayed for divine illumination and guidance, should have been abandoned to his own wisdom, and that his faithful followers should have been equally forsaken by the God whom they so devoutly adored? Can we not distinctly trace the hand of Providence in the establishment of the protestant church? And when, in the course of Providence, the symbolical books appeared as the glorious fruits of all the discoveries of divine truth made by the reformers of the church, would it be consistent to disown them as a mere human work, and practically assert that, after God had guided his servants in renouncing the errors of popery, he had ceased to hear their prayers, left his own work unfinished, and, in place of popish errors, substituted either other errors or revived anarchy and confusion? Was no guide given which the sincere inquirer could safely follow, amid the fierce conflict of opinions and the furious cries of zealots and sectaries? Is it not rather probable that the Head of the church, in releasing it from popish bondage, would listen to his humble worshippers, and grant them minds that could discover and understand the doctrines of his word? Indeed, we think we can trace the hand of Providence in the history of each separate book in the collection of our symbols.

The Augsburg Confession laid a broad, deep foundation, well suited to sustain the whole system of divine truth as held by the church. Then followed the Apology, which proceeds to unfold the leading doctrine of the church—justification by faith. The Smalcald articles next appeared, classifying the truths of religion, and expressing alike a determined hostility to error, and an unalterable attachment to truth. They were designed to meet new emergencies of the church, and their special history demonstrates the necessity of appending them to the earlier creeds. Finally, the Concordiæ Formula appeared, containing the last and fullest development of the truth which the Lutherans held, deciding points of controversy, uniting conflicting parties, and completing the great work of the reformation of the church by a full exposition of Bible truth. The two catechisms, during this whole period, exhibited the doctrines of the other books in their practical character, or revealed the influence which they should have on the heart and the life. All these books exhibit the same form of doctrine, and he who candidly adopts the Augsburg Confession will not hesitate to adopt those with which it is indissolubly connected. They constitute a complete whole, and are usually considered in this light by the church in Europe. When they were originally adopted, the subscription to them was voluntarily made, and those who withheld their names were not denominated Lutherans. Similar liberty is enjoyed by all in our country. The Lutheran church has here also found her altars reared, and has heard her "hymns of love and praise;" she asks for nothing more than ordinary justice, and entreats both friends and strangers to permit her to bear her own name, and be consistent with herself. The individual who disowns her doctrines she does not ask to adopt her symbols by an any outward act, until his mind and heart are both convinced of her truth. The erring child who deems her doctrine to be a burden, she dismisses with the fervent prayer that he may still yield to her holy teachings. But she does insist that those who bear her name should own her authority; *her name is her own*, hallowed in many hearts by tender associations, expressive of a system of faith that is distinctly marked and defined, and she cannot consent that those should bear it who reject the truth which is her very life. She cannot call the bramble a cedar of Lebanon—she cannot call a doctrine that is opposed to her own a Lutheran doctrine.

- Under such circumstances we sincerely hope that the day is passing by, when any Lutheran will disguise his want of attachment to these symbols by using the unmeaning language :

"the Bible is my creed."<sup>1</sup> Is it even so? Is every doctrine readily acknowledged, provided that it is ascribed to the Bible? Calvinism and Universalism, Methodism and Quakerism, Episcopacy and Congregationalism, each resting on a pyramid of bible texts—alas! we cannot digest all these. "The Bible is my creed" is language divested of all expressiveness in our age. If the founders of the church felt that they could not be recognized without public symbols, is there less necessity to state our faith explicitly in these tumultuous days, when the number of sects is increasing, and the "Christian Alliance" sees no practical results produced by its labors, except a new creed intended to suit as many meridians as a universal almanac, and precisely adapted to none? Who are the Lutherans? Evans's cheap History of all Christian sects is carrying to every village in the land information of the portentous fact, that "the religious system of Luther approaches, in some respects, nearer to Romanism than that of any other of the reformed churches"! (p. 76.) Who are the Lutherans? If not semi-Catholics, "are they some new sect?" as a western man once inquired of an esteemed brother. "No! the Bible is my creed." And, forsooth, in this christian land, *whose creed is it not?* Does not every petty sect make the same declaration? At length, we Lutherans, are driven to the necessity of producing *something* in the shape of a doctrinal statement, and we actually produce—a translation of the Augsburg Confession in a mutilated form! All "rough corners" are carefully removed, all energetic statements softened—the mother of Protestantism is to be introduced to several daughters, and it is very necessary that she should apparel herself in a new style, so that the superior taste of her fastidious and more fashionable daughters may not be offended! She is compelled to veil her "distinctive features." Alas! it

<sup>1</sup> "Men of the world regard the Articles of Faith of the Reformation as antiquated forms, become unmeaning in the present age. This error arises from their never having experienced in their hearts that faith in Christ which is the same in every age. Those confessions of christian hope which our fathers made, even in the face of Rome, and for the sake of which so many martyrs have ascended the scaffold, can never grow old, can never lose that divine fire which the Holy Spirit imparted to them. It has been said, 'these articles are useless to the church—the Bible is sufficient.' But most frequently, at least upon the continent, those who will not have confessions of faith will not have the Bible either. Very lately, one of the most eminent Protestant clergymen of Germany, Dr. Ammon, first preacher of the court of Dresden, a rationalist, but yet an enlightened theologian, made this candid avowal: 'Experience teaches us that those who reject a creed will speedily reject the holy scriptures themselves.'"—*J. H. Merle D'Aubigne's 'Germany, England, and Scotland, or Recollections,' &c. New York: Printed by R. Currier, 1848, pp. 89-90.*

was not in this spirit that Protestantism originated—it was not this timid, yielding disposition that cast down the pride and strength of popery—and, God forbid that it should ever generally characterize those who, in America, call themselves Lutherans. We believe that consistency, the true interests of the church, the honor of Christ's name, our obligations to God—all demand that we should openly, formally, and sincerely, adopt, not fragments, but "The Symbolical Books of the Ev. Lutheran Church." They have maintained their own honor during more than two centuries, and they will, by God's help, continue to adorn and bless the church long after we are numbered with the dead.

We have already occupied so much space that we cannot engage in a discussion of the grounds on which the necessity and authority of creeds may be maintained. Our only alternative is to refer to the work of Dr. Miller,<sup>1</sup> of which we have prefixed the title to this article. He states very forcibly the arguments which may be adduced to show the necessity of creeds, and successfully answers the popular objections which are made against them. We cannot refrain from presenting a few specimens of this work. The following extract illustrates his mode of reasoning:

"1. Without a creed explicitly adopted, it is not easy to see how the ministers and members of any particular church, and more especially a large denomination of christians, can maintain unity among themselves.

"If every christian were a mere insulated individual, who inquired, felt, and acted for himself alone, no creed of human formation would be necessary for his advancement in knowledge, comfort, and holiness. With the Bible in his closet, and with his eyes opened to see the "wondrous things" which it contains, he would have all that was useful for his edification. But the case is far otherwise. The church is a "society"—a society which, however extended, is "one body in Christ," and all who compose it "members one of another." Nor is this society required to be merely one in name, or to recognise a mere theoretical union; but also carefully to maintain "the unity of the Spirit in the bond of peace." They are exhorted to "stand fast in one spirit, with one mind." They are commanded all to "speak the same thing," and to be "of one accord, of one mind." And this "unity of spirit" is as essential to the comfort and edification of those who are joined

<sup>1</sup> Since these remarks were written, we notice the decease, on the 7th of December, 1850, at the advanced age of eighty years, of this venerable man, who was for nearly half a century one of the leading theologians of the Presbyterian church in this country, and for nearly forty years a professor in its theological seminary at Princeton, New Jersey.

together in church fellowship, as it is to a compliance with the command of their master. "How can any walk together unless they be agreed?" Can a body of worshippers composed of Calvinists, Arminians, Pelagians, Arians, and Socinians, all pray, and preach, and commune together profitably and comfortably, each retaining the sentiments, feelings, and language appropriate to his denomination? This would indeed make the house of God a miserable Babel."—pp. 8–10.

He applies a historical argument in this manner:

"In the fourth century, when the church was still more agitated by the prevalence of heresy, there was a still louder demand for accredited tests, by which the heretics were to be tried and detected. Of this demand there never was a more striking instance than in the Council of Nice, when the heresy of Arius was under the consideration of that far-famed assembly. When the Council entered on the examination of the subject, it was found extremely difficult to obtain from Arius any satisfactory explanation of his views. He was not only as ready as the most orthodox divine present to profess that he believed the Bible, but he also declared himself willing to adopt as his own all the language of the scriptures, in detail, concerning the person and character of the blessed Redeemer. But when the members of the Council wished to ascertain in what sense he understood this language, he discovered a disposition to evade and equivocate, and actually, for a considerable time, baffled the attempts of the most ingenious of the orthodox to specify his errors, and to bring them to light. He declared that he was perfectly willing to employ the popular language on the subject in controversy, and wished to have it believed that he differed very little from the body of the church. Accordingly, the orthodox went over the various titles of Christ plainly expressive of divinity, such as "God," "the true God," "the express image of God," &c., to every one of which Arius and his followers most readily subscribed; claiming a right, however, to put their own construction on the scriptural titles in question. After employing much time and ingenuity in vain in endeavoring to drag this artful chief from his lurking places, and to obtain from him an explanation of his views, the council found it would be impossible to accomplish their object as long as they permitted him to intrench himself behind a mere general profession of belief in the Bible. They, therefore, did what common sense as well as the word of God had taught the church to do in all preceding times, and what, alone, can enable her to detect the artful advocate of error. They expressed in their own language what they supposed to be the doctrine of scripture concerning the Savior; in other words, they drew up a Confession of Faith on this subject, which they called upon Arius and his disciples to subscribe. This the heretics refused, and were thus virtually brought to the acknowl-

edgment that they did not understand the scriptures as the rest of the Council understood them, and, of course, that the charge against them was correct."—pp. 32-35.

Now this arch-heretic, who attempted to dethrone the Savior by reducing him to the rank of a creature, could very plausibly exclaim, "the Bible is my creed." He was possessed of talents of a high order, was distinguished for the cultivation of his mind, in morals adopted even an austere system, and was doubtless very sincere in his rejection of the orthodox faith, which he regarded as unscriptural. Has he not often since reappeared in the world, and repeated his heartrending complaints of the tyranny of creeds?

The following may be appropriately added:

" . . . I have no hesitation in saying that, in my opinion, church creeds not only lawfully *may*, but always *ought*, to contain a number of articles besides those which are fundamental. . . . Let me offer one illustration more. The question between Presbyterians and prelatists is generally acknowledged not to be fundamental. I do not mean that this is acknowledged by such of our episcopal brethren as coolly consign to what they are pleased to call the 'uncovenanted mercy of God' all those denominations who have not a ministry episcopally ordained; and who, on account of this exclusive sentiment, are styled by Bishop Andrews 'iron-hearted,' and by Archbishop Wake 'madmen;' but my meaning is, that all Presbyterians, without exception; a great majority of the best prelatists themselves; and all moderate, sober-minded protestants of every country, acknowledge that this point of controversy is one which by no means affects christian character or hope. Still, is it not plain that a body of ministers entirely differing among themselves as to this point, though they might love and commune with each other as christians, could not possibly act harmoniously together in the important rite of ordination, whatever they might do in other religious concerns."—pp. 89-92-93.

The principles which Dr. Miller defends in this work, when further developed, and applied to our own case, lead to the following conclusions: that the symbolical books are an exhibition of the form in which the Lutheran church receives the doctrines of God's word—that those who are attached to her communion retain their ecclesiastical connection because her doctrines appear to them to be in harmony with *that* word—that they judge of the scriptural character of any doctrine by the decisions of her creeds—that, while they retain her name, they avow that they adhere to her doctrinal system—that the symbolical books, without any new official recognition, at this late day, and in this land, are already understood to be the



creed of the Lutheran church — and that they ought, as a matter of course, not only to be regarded as the decided expression of the sentiments of the members of the church, but also to be faithfully studied, and freely acknowledged by all.

We ascribe no importance to the preposterous objection that views like those which have been expressed, tend to fetter the consciences of men, or elevate the symbolical books above the Scriptures, as we feel persuaded that no candid or intelligent mind will attempt to repudiate the orthodox faith by resorting to such a pitiful subterfuge. Those who value our Confessions may certainly claim the right of expressing their high esteem for these writings, without justly incurring the invidious charges involved in the objection to which we have alluded. In truth, many opponents of these creeds are, perhaps unconsciously, governed by principles similar to our own. Let an individual assert that he is a Lutheran, and then utter Socinian or Universalist frivolities, on the ground that he finds these in the Bible — are these friends of liberty of conscience prepared to sanction his course? Will they not deny that he is a Lutheran in sentiment? With all their dislike to *written* creeds, and their earnest defence of the Bible as their only creed, they nevertheless disown this Socinian or Universalist Lutheran, because he *does not practically adopt their unwritten creed*. There can be no real controversy between symbolic and anti-symbolic Lutherans, if the latter are really orthodox and sincere. No one who reveres the Scriptures and holds to our evangelical system of faith, will represent us in the light of blind devotees, nor will he apprehend danger from a general reception of our symbols, which have no other tendency than that of leading the sinner to Christ, nor will he feign an apprehension that we may derogate from the Scriptures, while we exalt the symbols. There is no occasion to manifest a pious horror and fear of our symbolatry — those who are inclined to adopt this course may err by mistaking their contempt of the doctrines of grace for a rational regard for the Bible. The very conscientious ruler of the synagogue (Luke 13: 14) did not by any means, object to works of mercy — certainly not; but he revered the law of God, and he *did* object to the course of the Savior who healed on the Sabbath day. The opponent of our symbols allows us to value our faith, but he reverences the law of God, and he *does* object to the course of the Lutheran who finds the doctrines of the Bible, and those of the symbolical books to be identically the same.



And yet, why should we hesitate to avow our sincere convictions? Shall the dread of reproach be more powerful in compelling our silence, than the love of truth in urging us to confess Christ fearlessly? Have we reason to feel ashamed when the carnal and profane demand liberty of conscience, condemn our narrow views, and refuse to submit to what they term the bondage of a creed? Shall we, therefore, reject as antiquated, the doctrine of our creeds that man is a lost creature without Christ? If the rationalist glories in the triumphs of reason, and disowns a written revelation, shall we timidly surrender our holy faith through fear of ridicule? Is he who boasts of his superior light really wiser than we who hold the scriptural doctrine of our symbols respecting the Trinity? If the infidel superciliously derides us as living behind the age, as refusing to follow the "spirit of the times," as clinging to the obsolete doctrines of our symbols, shall we assent to his unholy argumentation, and reject our precious doctrines respecting Christ's atonement, and justification by faith? Have we really made such progress in the discovery of truth since the era of the Reformation, that we understand the Scriptures more thoroughly than those who framed the symbolical books? When Luther and his associates were prepared to surrender their lives, but not the doctrines of the Augsburg Confession, the Apology, the Smalcald Articles, and the Catechisms, had these men of faith and prayer discovered treasures of divine truth of less extent and less value than we possess in modern times? When the Elector Augustus incessantly and with holy fervor prayed to God that the authors of the Concord-Formula might be guided by the Divine Spirit in the preparation of that admirable work, was his prayer for the illumination of the Spirit less efficacious than modern prayers are? If the writers of the symbols are unworthy of regard, or are erroneous in their exhibition of truth, who are the men that are more competent to unfold the scriptural doctrine? When were their new discoveries made? What palliating features have they discovered in man's corruption, in more recent times? What useful changes do they suggest in the doctrine of the Atonement? What improvement do they propose in our old doctrine of justification by faith? What more ready access to the throne of grace have they discovered? Are we wiser, more holy, richer in divine grace, more useful through the inspiration of the "spirit of the times" than our pious fathers were?—We are weary of listening to these empty, frivolous declamations respecting the superior intelligence of the nineteenth century in matters of Christian faith. Is re-

vealed religion capable of improvements similar to those which a human science like mathematics or chemistry, or which the steam-engine admits? Is the rail-road car an emblem of the speed with which we now travel in the pathway of religious truth? Can the light of revelation be made brighter by the taper of human reason? It may be said that our views are those which narrow minds hold, and that such minds are incapable of harmonizing with the spirit of the age; but until we obtain some tangible evidence that there are men in our day who live nearer to God, or feel in their hearts the power of divine truth more deeply, or possess the gifts of the divine Spirit more abundantly, than the founders of our church, we must adhere, to the old doctrines of our creeds, which unfold the treasures of the Bible, and teach us to love it, because it reveals the adorable Savior to our delighted view, in all his heavenly grace and glory.

We have too long detained the reader, and already transgressed the limits which we had assigned to this article. We may resume the general subject on a future occasion.

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## ARTICLE II.

### THE MEANS EMPLOYED BY GOD FOR MAN'S RECOVERY.

(Concluded.)

By George B. Miller, D. D., Prof. of Theol. in Hartwick Seminary, N. York.

III. HAVING hitherto dwelt upon the fact that God has from the first employed a variety of means to recover men from their fallen state, a number of which we have pointed out; and having insisted on the evident principle that these means are in their own nature efficacious, though their natural and proper effect may be counteracted through the perversity of men—we proceed to consider our third proposition, *that the Gospel is the last and chief of these means.*

We have noticed that there is a gradation in the different manifestations of divine truth unto the world. The religion of the patriarchs was such as was suited to the infancy of human society. That of the Israelites under the law was adapted to the youthful state, and that of the gospel is intended for the adult age of the church and the world. The apostle Paul has some beautiful ideas on this head in the third chapter of 2Cor., where he compares the Mosaic and christian dispensations,

calling one the ministration of the letter, the other that of the spirit, adding that "the letter killeth, but the spirit giveth life." "But," says he, "if the ministration of death," (that which can do nothing but condemn us as being sinners) "written and engraven in stones," (alluding to the ten commandments which were engraved on two stone tables by the finger of God) "was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance;" (this was when he had been with God on the mount, and on coming down his face shone so that it dazzled the beholders, by which they were to be impressed with veneration for him as their teacher,) "which glory was to be done away" (at the coming of Christ who was so far superior to Moses), "How shall not the ministration of the Spirit be rather glorious?" The religion taught by Moses was a great advance upon the previous revelations of the divine will, and compared with them was truly glorious. But all this glory was to be eclipsed by the superior splendor of the meridian light of the Gospel day. This will be apparent on a slight comparison of the two. The one was suited to a ruder stage of society and adapted more especially to the circumstances of a single nation, insignificant for numbers and power, when compared with some of the larger countries of the world. It was in a sense overloaded with ceremonies and ritual observances, so that the most exact and punctilious could hardly fail of erring sometimes; whence the apostle Peter calls it "a burden which neither we nor our fathers could bear." Its promises, rewards and punishments, literally taken, were all of a temporal and earthly nature. Its immediate object, though not its final purpose, was to make of the Israelites a happy people, according to the circumstances of the times. Its laws of a civil and political nature, were such as suited the degree of civilization then attained; many of which would be utterly inapplicable in our day. The instruction which it afforded of spiritual and moral truth was, in a great measure, conveyed by means of symbols or shadows, (as they are termed by the apostle). Especially it taught nothing expressly concerning a future state, or judgment to come, which led one of the sects existing among the Jews in later times, entirely to deny any future state of existence. It served to separate the Jews from all other nations, and to interpose what the apostle terms a partition wall, consisting of rites and ordinances. It led even the better class to look upon other nations as outcasts, and objects of divine abhorrence. In short, while it educated the nation for an especial and a valuable purpose, it at the

same time conduced to make them proud, supercilious and bigoted. It was not, it could not be, and was not intended, as a whole, to be imposed upon any other nation.

The Gospel, on the contrary, is general in its application, suited for all nations, ages, sexes, times and circumstances. Its forms are few and simple; so few and simple that there has been a constant tendency among men to add to them. It is calculated and intended to unite all mankind in the bonds of one common brotherhood, now that Christ has broken down the middle wall of partition. Instead of being confined in its promises and sanctions to the present life, it dwells principally upon the awful and glorious realities of the future state, having "brought life and immortality to light." It deals directly with man's moral nature, and is designed to make him a fit citizen of heaven. Its instructions are plain and direct, universal in their application, spiritual in their import. In short, to resume the apostle's description from which we have already borrowed, he closes in these words: "Now the Lord is that Spirit," (i. e. Christ the Lord is what the Old Testament points to, when understood in its spirit and true meaning.) "And where the Spirit of the Lord is, there is liberty. But we all with open face" (not veiled as was Moses), "beholding as in a glass the glory of the Lord," (being enabled to understand the true spiritual import of the Old Testament which was hidden from the Jews,) "are changed into the same image from glory to glory, even as by the Spirit of the Lord." But if a far inferior dispensation such as was the patriarchal or the Mosaic, was calculated, when faithfully improved, to make its subjects pious and sincere worshippers of the Lord, much rather will the Gospel, which so far exceeds them in glory, train us up to "worship the Father in spirit and in truth." Therefore St. Paul writes to the Romans, "I am not ashamed of the Gospel of Christ; for it is the power of God" (it is accompanied by a divine power,) "unto salvation to every one that believeth." All that is required is, that we receive it in simplicity and faithfully obey its requirements. The law operates upon the mind chiefly by the ordinary motives that influence men. The Gospel in addition to these has the promise of the Spirit annexed. Where it is received in faith, the Holy Spirit is given. It is His office to glorify Christ, to show the sinner his need of a Savior, and to direct him to Christ as being just the Savior that he needs. He fills the soul with joy and peace in believing, and renews the heart by His almighty power. Hence, every one that truly believes on Christ, is a new creature. He

feels new desires, new impulses. The chain and the charm by which he was held in bondage to the world and the world's god, are broken. A deliverance is wrought out, of which the deliverance of Israel from Egyptian slavery affords but a faint image. The temporal blessings secured to the faithful Jew are but feeble types of the pure joys and glorious hopes that occupy the Christian's heart, and cause him to sing songs of praise and thanksgiving to his great Deliverer. But he has a warfare to accomplish, a struggle to engage in, which was portrayed by the wars of the Israelites for the possession of Canaan. And in this he has the true Joshua, Jesus the Son of God for his Captain. Under His banner he comes off victorious, provided he holds fast his confidence and does not yield to discouragement and unbelief.

Let no one, therefore, hesitate to lay hold on the promise because he feels his own weakness and inability. In Christ dwells the fulness of grace and truth. Other sovereigns are enriched by the tribute paid by their subjects, and are defended by their arms. Our King welcomes the poor and the needy, the lame and the halt. He gives might to those that are ready to faint; His strength is made perfect (is displayed in its perfection) in our weakness. He makes His subjects rich by bestowing upon them out of His royal treasures. "Wherefore he saith: when He ascended up on high, He led captivity captive and gave gifts unto men." "From His fulness," says another Apostle, "have all we received, and grace for grace." "As many as received Him, to them gave He power (or the privilege) to become the Sons of God, even to them that believe on His name." Thus, all that you have to do, all that you can do, to share in these blessings, is to believe; to receive with humble gratitude and cheerful confidence the testimony of God concerning His Son. It is but to open your mouth and receive the streams of salvation. It is but to suffer the grace, the rich mercy of God, to fill your heart with joy and peace to overflowing.

That the Gospel does not produce these blessed effects on every one that hears it, is not owing to any defect in its nature. It was intended for man; for man as he is, sinful, impotent to good, conscious of ill-desert, opposed by his corrupt nature to the holy law of God. Accordingly, it is exactly suited for just such creatures as we are. "The righteousness of God without the law is manifested;" i. e. the kindness and mercy of God in justifying the ungodly without any works of righteousness on their part. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that be-

lieve, for there is no difference ;" there is no distinction made between Jew and Gentile, between the moral and the immoral, in the question of our justification. "For all have sinned and come short of the glory of God," all have failed of obtaining His approbation on the ground of their own obedience, "being justified freely," i. e. gratuitously, without any respect to their past lives, "by His grace," by the free and sovereign mercy of God in Christ Jesus, by virtue of the redemption wrought out by the obedience and sufferings and death of Christ. As if a province in the dominions of some powerful monarch had revolted and risen in array against him. He approaches the rebellious district with an army strong enough to put down all opposition. But anxious to save the lives of those who were once his subjects, he arrests his march on entering their country, and makes them an offer of peace. All have been guilty of rebellion, though some have gone to greater lengths than others. But all are liable by the laws of the realm to suffer death. He proclaims a general amnesty, that all who shall, within a certain period, return to their allegiance and conduct themselves in future as peaceable citizens, shall be fully pardoned. Here is no question about more or less guilt, so far as the amnesty is concerned. All that will may enjoy the benefit of it. Such is the character of that justification which is by faith. There is no reference to previous conduct. No matter to what lengths of wickedness and rebellion a man may have proceeded, the moment that he repents, turns about and accepts the offered pardon, he is acquitted, he is justified from all things, he is accepted in the Beloved.

But it is equally clear that no one will accept of pardon till he is convinced that he is guilty and deserves death, and that nothing but the most dreadful death awaits him unless he repents and turns to his allegiance. Hence, in this sense too, the law is our school-master to bring us to Christ, as the apostle describes at large in the seventh chap. to the Romans, to which the reader is referred. "For by the law is the knowledge of sin." The better we are instructed in the nature of the divine requirements, the more sensible we shall be of our deficiencies and transgressions: the more sensible, too, of our guilt in the sight of God, and of our exposedness to punishment. And it is to escape from this punishment that we are called to flee and lay hold on the horns of the altar; in other words, to put our trust in Christ Jesus and embrace the offers of divine grace made unto us in Him. When so disposed, there is nothing more for us to do than simply to believe the

promise. We have not first to do this or that to prepare ourselves for the reception of divine grace. The pardon has been published, the ransom for our souls has been paid, the covenant is drawn out, signed and sealed on the part of God, by which friendship and communion shall be reëstablished. All that is yet wanting, is for us to put our names to it. And when this act, the act of faith and repentance, the return to our Father's house, has taken place, we have the privilege of constant access to the treasury of divine grace. These are all contained in Christ, in whom dwells all the fulness of the Godhead bodily. Therefore, says the apostle, speaking of believers, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours, and ye are Christ's and Christ is God's." If Christ is ours, or what is the same, if we are Christ's, then have we all that we want. We have but to ask in His name and all things that the Father knows to be good for us, He will give unto us. Especially are we assured that He will give His Holy Spirit to them that ask Him.

The Gospel, as we have seen, contains a complete, adequate and sufficient provision for our wants as sinful creatures, to restore us to the favor of God and to renew us to holiness. It is a scheme formed in the counsels of eternity, prepared during all the ages preceding the coming of the Savior. Upon it has been expended all the wisdom of the Deity. It is the grand means employed by God to overthrow the kingdom of darkness and the power of Satan. It has proved itself to be efficacious in the experience of millions who have embraced it, many of whom were previously sunk in all the vices and degradation of heathenism. It has shown itself mighty, too, in the pulling down of the strong holds of Satan and bringing into captivity the high thoughts of men. The strongest minds have bowed in submission to its authority. In short, it is what the apostle calls "the power of God unto salvation to every one that believeth." But in order to its exerting this power it must be received into the heart, even as food must be received in order to nourish, and as medicine must be taken before it can cure disease. And though freely offered to all, it is not forced upon any. The submission that God requires is a voluntary one; the obedience He demands is a cheerful one. That the Gospel, therefore, does not exert its saving effects upon all that come within its influence, is owing to the perverse will of men who put it from them with disdain, and reject the gracious overtures of divine mercy. If even that inferior dispensation, which our Lord in Luke 16:



31, calls "Moses and the prophets," was fully adequate to make men wise unto salvation, if they would but suffer themselves to be persuaded, how much more must this be the case with the Gospel, which was first taught by the Lord from heaven, and "was confirmed unto us by them that hear Him," i. e. was published by competent witnesses, who had seen His miracles and heard His doctrines from His own lips. If, therefore, we hear not the Gospel, if we will not be persuaded by the accents of mercy in which it addresses us, neither would we be persuaded though one should rise from the dead to admonish us. It is not the outward means that can effect the change. It is the voice of God addressing the heart, when we devoutly listen to it and sincerely obey it. As our Savior says, "My words are spirit and they are life." The Gospel is the dispensation of the Spirit, because in it, in a peculiar degree, the Holy Spirit speaks to our spirit; and he that hears and obeys this voice within, shall be led into green pastures and beside still waters.

But the spirit operates in and with the word. Therefore St. James says: "Of his own will begat he us with the word of truth." And those who make light of the preached gospel, under the pretence that the Spirit must teach them, will find that they have sadly deceived themselves. It was while Peter was preaching on the day of Pentecost that three thousand, feeling themselves pricked in their hearts, said, "men and brethren, what shall we do?" and being exhorted to repent, they believed and were converted, and were added to the church. So it was, also, when the same apostle, being sent to open the door of the kingdom of heaven to the Gentiles, was preaching to Cornelius and those assembled with him: "While Peter yet spake these words the Holy Ghost fell on all them which heard the word." "Faith," says St. Paul, "cometh by hearing and hearing by the word of God," that is, by the preaching of it. It is necessary, therefore, if we would be benefitted, that we should use the means of grace, and particularly that we should attend to the preaching of the gospel. But it is not enough to sit and listen, without any previous preparation, or subsequent meditation upon what we have heard. What is especially needful is, that we should at once obey the command of God, and do whatever we know to be good and right; otherwise our attendance upon divine worship will be of little use, but will rather serve to harden our hearts and to aggravate our guilt. Hence St. James admonishes us that we "receive with meekness the

word which" says he, "is able to save your souls; but," he adds as a warning, "be ye doers of the word and not hearers only, deceiving your own souls." Though a fallen creature, man has not ceased to be a free agent, having the power of choice; true, in his natural state, without divine grace interfering, he would never choose the good, because his affections are drawn too powerfully to what is evil. But God, knowing this, has taken measures to counteract the influence of the world and of sinful desires ruling in the heart, so as to make a choice possible for man. The tumult of the passions is sometimes hushed; the feeling of his immortality will sometimes break in upon the most heedless; the dread of a future judgment will sometimes come upon the most hardened. These are the gracious operations of the Holy Spirit, and he that hears and heeds these gentle calls shall be led into all truth. By these means the soul of man is so far freed from its shackles that it can deliberately choose and act.

It were in fact taxing God with injustice and cruelty to suppose that, under our actual circumstances, it is impossible for us to repent, but that, in a different situation, we should find it comparatively easy. It is, in effect, *precisely* the language put by our Lord into the mouth of the idle servant: "I knew that thou wast a hard master, reaping where thou didst not sow, and gathering where thou hadst not strown." And out of their own mouth shall all such complainers be judged. We say not that God does not bestow the means of grace in different degrees upon different individuals and societies, dividing unto each severally as He, in his wisdom, sees fit. For he has a perfect right to do what he will with his own, and will show that he claims and exercises this right. But the faithful and humble improvement of the talent intrusted to us, however small, will not fail to obtain the approbation of our Lord, and to draw down a rich blessing from above. "To him that hath shall be given," while "from him that hath not shall be taken even that which he hath."

And where it pleases God to visit a society or a neighborhood with a larger measure of his grace and spirit than ordinary, it will be found to hold, almost universally, that those who had faithfully improved what they before enjoyed will be the ones who receive the blessing in their persons or in their families; while such as have wilfully neglected the means of grace before, may be expected to become more hardened than ever. So that, while a people is not suitably prepared for the blessing, it may be as much in mercy as in wrath that it is withheld. We do not by this wish to be understood

as limiting the grace of God ; our feeble reason cannot fully comprehend the ways of the Infinite, whose path is in the deep and his footsteps are not known. At the same time, it is our duty to study the principles of his government as laid down in his word, and to regulate ourselves accordingly. "Secret things belong unto God ; those things that are revealed belong unto us and to our children." Moreover, God is, in an especial sense, a hearer of prayer ; and when christians, in the lively exercise of faith, cry unto the Lord, he may pour out a blessing upon them of which others, also, shall largely partake. And if christians felt that concern for their unconverted neighbors that they ought to feel, they would be both earnest and importunate in prayer in their behalf. Thus the ordinary means of grace would become extraordinary, by being accompanied by an increased display of divine power, and a rich effusion of the Holy Spirit ; and believers would find their spiritual strength renewed, as they do that wait upon the Lord.

Finally, we would observe, that if the means employed by God to bring men to the knowledge of salvation are efficacious, and do produce the intended effect upon all that rightly improve them, and if the gospel is indeed the last and fullest revelation of the divine will, then we have no ground to expect any other means to be employed, or to suppose that any other provision is made for the salvation of men. To neglect this, therefore, is to perish. To continue impenitent under the sound of the gospel, is to insure final and irremediable ruin to ourselves, as our Lord makes Abraham say, "besides all this, betwixt us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence."

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### ARTICLE III.

#### MIRACLES.

By Rev. Theophilus Stork, A. M., Pastor of St. Matthew's Church, Philadelphia.

Miracles occupy a prominent place in every standard system of apologetics. They are associated with our earliest conceptions of revelation, and the two are, in fact, inseparable. We cannot conceive how a revelation could authenticate its heavenly origin and secure the intelligent credence of the world in any other way than by presenting this unquestionable seal of

divinity. And yet, the fact that revelation comes to us attested by supernatural agency, (the only conceivable way in which it could be made and certified,) has been, to many minds, a strong presumptive ground against its reception.

It is to this *preliminary* difficulty, in the admission of revelation, thus certified—this *presumption against miracles*, that I wish to devote the present discussion.

As introductory to the main topic for consideration, I remark that there is, in man's moral instincts and necessities, adequate ground for the antecedent probability of a divine revelation. If man has a religious nature and an immortal destiny, then our conceptions of the *Divine Being*, and the analogy of his works, lead us to anticipate an appropriate provision for the development and perfection of that nature, and the felicitous consummation of that destiny.

But without revelation there would be no such provision for man. He would exist as an anomaly in the universe. Whilst every buzzing insect and every songster of the forest revels in the very breath of love, and every cry of the young raven is heard from the lofty pine tossed in the darkening tempest, man would be left without an element or objects corresponding to his nature and destiny; with a heart full of gentle affections and lofty aspirations; with powers that would uplift themselves to some divine and eternal good, but with no adequate object to love, and no immortality opening to satisfy his infinite longings—like the eagle, with an eye to look undazzled upon the sun, and pinions to bear him upward, but no surrounding element in which to soar to the birth of day.

The *a fortiori* argument of the Savior for a particular providence applies with peculiar emphasis to this case. If every creature is surrounded with an element suited to its nature, and provided with objects adapted to its wants, shall man be left with no adequate provision for his spiritual wants and immortal nature? "Is he not much better than they?" If man's religious nature demands, for its appropriate exercise and development, such a beneficent interposal of divine goodness as is secured in revelation, shall we not expect such an interposition? "Shall not a father speak to his own child?"

But there was this antecedent probability that God would make a revelation; there was, anterior to the fact, reason to expect miracles, as the credentials of such a communication, as there is no other conceivable and adequate evidence of revelation but miracles.

Whether it be an intuition or an induction of the reason, we are so constituted that we cannot receive a revelation as

divine unless accompanied with miraculous manifestations. We might receive it as containing unexceptionable doctrinal truth, and rejoice in its professed disclosures of the future, just as we may admire much in the transcendent theories of Swedenborg; but we could not receive it with the authority of a divine revelation, unless accompanied with the indubitable confirmation of miracle. This is the "simple, natural, majestic seal which we should expect God would affix to a communication from himself; and when this seal is presented by men whose lives and words correspond with what we might expect from messengers of God, it is felt to be decisive."

In order to systemize our discussion, we shall consider consecutively the nature of miracles, their authoritative position, and the presumption against them, in their connexion with revelation.

### I. The nature of Miracles.

We may form some conception of miracles from the several terms by which they are designated in the New Testament.

1. They are called *δυνάμεις*, when reference is had simply to the manifestation of *divine power*, (Matth. 11: 20). The cause is transferred to the effects. The power was inherent in Jesus, and was displayed in productions indicative of supernatural power.

2. They are styled "signs," as significant of the ethical meaning of the miracle.<sup>1</sup> This word reveals the true design of the miracle, as the seal of a divine commission. It is to be regretted that *σημεῖα* has not always been rendered "signs," in our English version, instead of miracles, which, in some instances, has obscured the meaning as well as impaired the consistency and force of the word in its particular connections, as in John 3: 2. 6: 26.

3. They are also styled *τέρατα*, "wonders," in reference to the feelings of amazement excited by the contemplation of such phenomena. The word, however, does not designate the ethical element in the miracle, nor define the specific purpose of these divine facts; and hence it is never employed by itself to point out the miracles, but always used in connection with some other word, as "signs," and "wonders," &c.

But even in this sense, viewed as phenomena exciting wonder, reducible to no known law, they subserve an important purpose, as startling the beholder, arresting his attention, and

<sup>1</sup> "*Σημεῖα*, werden sie genannt mit Rücksicht auf ihren Endzweck, oder ihre Bestimmung, dass sie uns zur Erkenntniss von irgend etwas hinführen sollen."—*Lisco*.

placing him in a moral attitude favorable to the reception of the divine message.

The whole view of the miracles, as presented by these three terms, is stated in a concise and substantially correct manner by Pelt: "These three terms, δ. α. τ., differ but little from each other. But *δυνάμεις*, in the singular number, is the power of performing miracles. They are called α., inasmuch as they serve to prove the doctrine or divine mission; *τεράτα* are wonders which excite admiration and surprise."<sup>1</sup>

(α) In attempting to give a formal definition of miracles, it is difficult to select such language as will be altogether unexceptionable. The one sanctioned by the most approved authors is sufficiently accurate and distinct to give them their authoritative position, as seals of a divine revelation. They are events or effects that take place, or are produced, in a manner not conformed to the common laws of nature, and which cannot be accounted for according to those laws.

To give perspicuity as well as comprehensiveness to this definition of Dr. Woods, I would add, that a miracle is a suspension of the regular and established succession of events, for a *specific* purpose.

Now this view of the miracle obviates the objection that is sometimes made, that the commonest process of nature is as inexplicable as those facts which we individualize and dignify as miracles. Without impairing the force of this definition, we admit that there is wonder and mystery everywhere; the events of every day are a history of miracles, and every familiar step is more than a story in a land of enchantment. And were the marble statue, as we gaze upon it, suddenly to glow with intelligent expression, it would not be intrinsically more wonderful than the familiar friend who greets us with a smile in the common walks of life. The one would startle us, the other, by its familiarity, excites no feeling of wonder.<sup>2</sup> But whilst we make this concession, we maintain that the miracle stands out as a peculiar exhibition of divine power, for a *specific* purpose.

We admit that the unfolding of a flower is as inexplicable as

" \* \* \* \* \* Aaron's rod,  
That blossom'd at the sight of God."

<sup>1</sup> Parum differunt tria ista *δυνάμεις*, *σημεία*, *τεράτα*. *Δυνάμεις* numero singulari tamen est vis miraculorum edendorum; *σημεία* quatenus comprobandae inserviunt doctrinae sive missioni divinae; *τεράτα* portenta sunt, quae admirationem et stuporem excitant.—Trench.

<sup>2</sup> "Quotidiana Dei miracula ex assiduitate videntur."—Gregory.



That the waving harvest of summer, from the seed sown by the husbandman, is as marvellous, intrinsically, as the multiplication of the loaves under the creative touch of Jesus; and that the grapes clustering upon the vine is as inexplicable as the miracle at Cana, when, as it has been beautifully said, "the conscious water saw its God and blushed." And for aught we know, there may be no greater exertion of power in the miracle than in the ordinary processes of nature; but, according to our definition, it is a peculiar manifestation of divine power, for a *specific* purpose.

Whilst nature, in its ever-varying beauty and grandeur, declares the glory of God, it could never be confirmative of a special revelation, for the obvious reason that its voice speaks indiscriminately to all, and has no peculiar and personal significance. But in the miracle, the power concealed under what we call the laws of nature, is unveiled, and the hand that moves the world is made bare to attest the divine commission of those whom God has authorized to communicate his will to man. So that the *distinctive feature* of a miracle is the manifestation of divine power apart from and above the ordinary operations of nature, with the specific design of authenticating a divine revelation.

(b) But whilst the miracle is a manifestation of power different from that observable in nature, it is not necessarily a violation of the laws of nature. It transcends, but is not contrary to, nature. If we view nature merely as a piece of mechanism, operating by fixed laws, independently of the divine will, then miracles would appear violations of natural law. But, viewed as a constituent part of his universal kingdom, subject to his will, and designed to work out, ultimately, his glory, then what seems a violation of the laws of nature may only be the operation of a higher law, embraced in the regular order of the universe; and to the divine mind, comprehending the entire scope of his kingdom, these anomalous phenomena may be in the most perfect harmony with the ordained operation of all things to the final realization of his will. So that, what appears to us an infringement of the order of things, a miracle, may be in consonance with a higher harmony, transcending our apprehension, and belonging to a higher order of nature.

In the miracle the law of nature is only held in suspense by the introduction of a higher law. Of this we have many familiar instances around us; the mention of one will suggest others: "when I lift my arm, the law of gravitation is not, as far as my arm is concerned, denied or annihilated; it exists as

much as ever, but is held in suspense by the higher law of my will." Thus when Peter, at the bidding of his Lord, walked upon the tossing sea, the law of specific gravity was only held in suspense by the intervention of a higher law—the *will of Christ*; when Peter, by a defective faith, severed himself from this higher law, he was again subject to the natural law, and began to sink. So that in the miracle the inferior law is held in suspense by the higher for the attainment of a higher end. The laws of nature are made subordinate and subservient to the higher laws of God's moral government.

In this view, the miracle is neither a lawless interruption of nature nor a mere capricious display of power, but the intervention of a higher order, subordinating nature to a higher and nobler end. And he who does not recognise this subordinate relation of the natural to the moral world, is as far from the true system of the divine economy "as he would be from the true system of astronomy who should place the earth in the centre."

## II. *Miracles as the credentials of a Divine revelation.*

(a) It is worthy of remark, that miracles are almost uniformly found in connection with revelation, and are but seldom associated with any other work of providence. So intimate is this connection, that they are actually made to assume four distinct general forms. Croly has presented them, in these four general aspects:

1. *In the patriarchal ages*, they were comparatively few, emanating exclusively from God himself in attestation of his being and perfections.

2. *In the birth of Judaism*—when they were intended to subserve a different purpose, they were no longer isolated instances of power proceeding immediately and exclusively from God; but the power was delegated to man, and made co-extensive with the various emergencies connected with the organization of a peculiar people, and the establishment of a peculiar form of government.

3. *Under the Christian dispensation* they assume a new form, adapted to confirm the mission of Christ. Here the power was inherent on Jesus, and not delegated as before; not confined to extraordinary occasions but extending to innumerable instances of every day life, transcending all the earlier miracles in power and comprehensiveness—displaying its divine control alike over the world of matter and of mind.

4. *In the extension of Christ's kingdom* we discover a new aspect in the miraculous power, adapted to the peculiar

necessities of the case. It is no longer, as before, an external agency: as in the smitten rock or the hushed tempest, but is mostly *internal* in its operation. It is now exhibited in supernatural, spiritual endowments; the communication of gifts—the capacity of speaking and interpreting various languages—of spiritual discriminations—of preaching or prophesying with peculiar impressiveness.

In such a revision of miracles, in their connection with revelation, there is seen an agency so plastic and comprehensive, so universal in its operation, exhibiting its achievements in a period at once of unprecedented intellectual development, and equally prevailing skepticism, that we cannot but exclaim, "This is the finger of God." "If it consist of deviations from the order of nature, it is like the deviations of the planetary system, not less provided for by the laws of nature. . . . It refers to revelation as the order of nature refers to natural religion. The order establishes the existence of a God, the deviation establishes his will. Miracle is the *τα φαινόμενα* (physical form) of Revelation." When this testimonial is presented by men, whose spirit and character correspond to the dignity and sanctity of their mission, and the doctrines and truths thus sealed are worthy of God, the evidence of a divine revelation is final and incontrovertible.

(b) But it has been asked in this connection, whether the inherent excellency of the truths revealed, is not in itself, apart from miracles, an evidence of their divine origin. I answer, that such truths are accredited as from God, just as every good and perfect gift is from the Father of lights. But they would not designate the teacher as divinely commissioned to make a special revelation of God's will. An awakened sinner, or a disquieted christian might take up some practical work of Baxter, and feel the truths so happily adapted to impart comfort and peace to their souls, that they might exclaim, Verily these must be the very words of God. And, yet this, though the fact, would not be adequate to prove Baxter a divinely commissioned messenger of God to reveal his will, or justify the reception of his works as a divine revelation. There is an obvious distinction between truth and revealed truth. "A thing may be true, whether it is revealed or not; nay, it must be true independently of that consideration." But we receive christianity as a special revelation, as an authoritative record expressive of the divine will, and as such it must have some attestation beyond its general consonancy with our intellectual or spiritual nature, else every accredited principle of science

or moral philosophy would be a revelation. That additional and confirmative attestation is miracle.

(c) But is not the good tendency of the communication, at least a part of the evidence? This is but a slightly modified form of the preceding question. I answer that, properly speaking, it is not. It is a prerequisite to the admission of proof, but not the proof itself. It is antecedently incredible that God would make a revelation of evil tendency. If the professed revelation, therefore, be obviously of a bad tendency it is inadmissible of proof. Just as a lawyer must make out a credible case, before an intelligent court would admit the testimony of witnesses; and yet, the credibility would constitute no part of the proof. So, whilst the good tendency and excellent doctrines of revelation are prerequisites to the admission of testimony, they are not, and cannot be, apart from supernatural agency, proof of a special divine revelation. And in this view of the revelation, of the doctrines and the miracles, we cannot see the force in those words of Pascal which some men have attached to them: "We must judge of doctrine by miracles, and we must judge of miracles by doctrine. The doctrine attests the miracle, and the miracles authenticate the doctrine."<sup>1</sup> A candid examination of the several points suggested under this head, cannot fail to induce the conviction that there is no conceivable means by which God could authenticate a revelation to man but *miracles*, the chosen seal of the Almighty Monarch.

### III. The presumption against Miracles.

There has always been a secret prejudice against miracles. It has revealed itself under various forms. It appears in the rationalistic theology of Germany. And, as will appear in the discussion of this part of our subject, it has, in some instances, assumed a form directly antagonistic to revelation. But even where it does not reach this formidable aspect of repugnance to miracles, asserting the essential incredibility of such facts, there is still a reluctance in many minds to admit these departures from the order of nature predicated in miracles. And if we mistake not, there is a tendency in this age, and in this country, to depreciate, if not altogether to overlook, these primitive and distinctive evidences of revelation. This objection to christianity, originating in this presumption against miracles, meets us at the very threshold. And it appears to

<sup>1</sup> "Il faut juger de la doctrine par les miracles, il faut juger des miracles par la doctrine. La doctrine discerne les miracles, et les miracles discernent la doctrine."—Pascal *Pensées sur les miracles*.

me, that writers on apologetics have not given sufficient prominence to this preliminary ground of the argument for revelation. If this preliminary difficulty were removed, the evidences of the divine origin of revelation would be not only adequate, but absolutely overwhelming. "It is not from the weakness of the proof, but from the strength of the presumption against it, that it fails of producing conviction."

We shall devote the remainder of this article to a revision of some of the various forms of this prejudice against miracles.

A modified form of this feeling may be seen in many honest believers in their disposition to overlook the miracles as the wonders of a distant age, answering an important purpose in the first introduction of christianity, but of little use now as evidences of their religion; and the consequent inclination to resort exclusively to the internal evidence. They are satisfied with the intrinsic excellence of their religion—its adaptation to their spiritual wants, and the secret responses of their own hearts to its teachings—this is all the evidence they desire. They are ready to exclaim with Coleridge, "Evidences of christianity! I am weary of the word. Make a man feel the want of it; rouse him, if you can, to the self-knowledge of his need of it; and you may safely trust it to its own evidence."

But those who unite in this fervid exclamation forget that miracles are fundamental to the very existence of objective christianity. And although in their spiritual apprehension and experience of its blessed truths, they may not feel the necessity of miracles to confirm their faith in religion, still they are, in fact, the ultimate basis upon which the whole system rests. Just as they may live for years in their well-constructed houses, in quietness and peace, without ever thinking of the foundation upon which they rest; and yet, this very quietness is based on the admission of the foundation upon which the superstructure reposes. So are miracles in the christian system; they are like the massive subterranean arches and columns of a huge building. Miracles support the edifice, and upon a divine foundation. "They show us, that if the superstructure is fair and beautiful to dwell in, and if its towers and endless flight of steps appear to reach even up to heaven, it is all just what it seems to be; for it rests upon the broad foundation of the Rock of Ages."—Ware.

This illustrates the fallacy of those who wish to dispense with miracles in their evidences of christianity. Yet their very faith in religion, if it is worth any thing, presupposes a speculative or traditional belief in the christian system, as rest-

ing fundamentally upon this basis. But, besides, we do not, by withdrawing from the outward miraculous attestation of religion, escape the necessity of admitting supernatural agency in revelation; for christianity is not only confirmed by miracles, but is in itself, in its very essence, a miraculous religion. The internal evidence is of the nature of miracles. That the fishermen of Galilee should, without supernatural illumination, produce such a book as the New Testament, is as inadmissible as that an untutored savage should have composed the *Principia* of Newton — which would be as incredible as that he could have created the world. The character of Jesus is itself a moral miracle. Miracle, indeed, is a primary and an essential element of this religion. So that we cannot avoid this presumption against revelation, as attested by supernatural agency, by retiring from the external to the internal evidences of christianity. If the objection on the ground of miracles is valid, it must be fatal to the christian system.

Whatever may be the origin of this disposition to discredit miracles, we confidently affirm that it is not an essential principle of our mental constitution; and that it is both unphilosophical in its assumptions, and atheistical in its tendencies. This, we think, will appear upon a revision of the various forms of its manifestation.

(a) As the Jews and heathen, in their opposition to the miracles, did not call in question the facts, their assaults upon the miracles are not properly embraced, in the present discussion. We begin with those whose presumption against miraculous agency has amounted to an assertion of the essential incredibility of such facts. This form of opposition may be referred to Spinoza, who denied the possibility of miracles as contrary to the idea of God. Most of the modern forms of opposition are but modified developments of the Spinozistic philosophy. Spinoza's doctrine of eternal necessity precluded alike the possibility of revelation and of miracles.

This theory is scarcely deserving of a serious consideration. The summary disposition of the whole matter by Lisco is, perhaps, the best: "The question, whether God can perform miracles? is one highly absurd, inasmuch as we believe and acknowledge that He is the Almighty, with whom nothing is impossible; this absurd question, however, arises *on the one side*, from that false idea of nature, which regards nature only as a dead mechanism, about which the Creator gives himself no further trouble, and from interfering with whose unchangeable and established laws he entirely abstains and must abstain; *on the other side* it is based upon unbelief in the mir-



acles recorded in Sacred Writ, for where belief in the miracles as *actual* occurrences and facts that have once transpired, exists, there the question as to their possibility no longer arises, since it is already answered by the actuality."

(b) Another ground of prejudice against the admission of miracles, is *the uniform order observable in nature*. The phenomena of the universe, so far as they have come under the inspection of man, are seen to be regulated by general and permanent laws, and to proceed upon a præestablished order. And the more the secrets of nature are divulged, the stronger is the conviction of uniformity in her operations. In the progressive developments of science, many phenomena, once considered irregular, are found to be embraced in the general order. The comet, once stared at as some fire-winged, lawless vagrant through the heavens, is now known to observe the same general laws of attraction. And even the vagaries of Uranus, so long perplexing astronomers, by its anomalous motions, have been reconciled to the permanent laws that control and harmonize the solar system. So that there is truth as well as beauty in that poetical effusion of Nichol, after considering the wonderful order and comprehensive harmonies of the government of God: "Within whose august, whose perfect harmonies, the fragile lilly issues from its stem, robed as the most beauteous queen, and the feathered songster pours forth those bursts of melody, which are heard even amid the solemn music of the stars."

This universal order pervading all the works of God — this continuous uniformity in the processes of nature, disposes the mind to look with distrust upon the alleged violations of this order, and originates a presumption against miracles, which, in some instances, is tantamount to a conviction of their essential incredibility. The presumption against miracles originating in this observed uniformity of nature, may be identified with Hume's celebrated argument. Hume does not assert the abstract impossibility of the miracle, as Spinoza—but assumes that it is incapable of proof.

Whilst we would refer the reader to Campbell's work for a complete analysis and refutation of Hume's argument, we can give but a passing notice to those few talismanic words, "no testimony can prove a miracle," at the mere utterance of which the terrible genii of the gospel mysteries vanish into air. The whole presumption against miracles, according to this famous argument, is founded upon experience; as if human experience were the standard for the admeasurement of divine power; as if this infantile experience of an ephem-

eral existence were competent to determine all the possible modes of divine operation. "The experience," says an original American writer, "which makes a man feel as if there could be no more miracles, seems to me narrow, and (if I may say so) provincial; like that which makes an ignorant and home-bred rustic feel as if every thing in the great world must be just like what he had seen in his father's house, and fills him with astonishment amounting to incredulity, at every thing new and extraordinary."

Hume's proposition, that "it is contrary to experience that miracles should be true, but not contrary to experience that testimony should be false," when subjected to a fair analytical investigation, appears as a most glaring instance of paralogism. "It is not contrary to experience that testimony should be false." That common rumor should be false, is not contrary to experience; but that the testimony of individuals of acknowledged virtue and unimpeachable integrity and judgment should be untrue, is at variance with universal experience. There are individuals on whom we would rely as much as on the testimony of our own senses. And as those who have testified to the christian miracles were men of unimpeachable virtue, with no conceivable motive to falsify in the case, it would be *contrary to all experience* if their testimony should be false; and to discredit their statement of these alledged facts on the principle of Hume's proposition, would be subversive of all the laws of human belief.

Besides, if the strongest testimony is inadequate to substantiate a miracle, because testimony has often deceived me, whilst nature has ever been uniform in its operations, then I could not believe a miracle, though wrought before my eyes, or attested by all my senses; for they have deceived me, whilst nature has proceeded with an unvarying constancy: and, consequently, I must not believe what one or more of my senses, under the most favorable circumstances, declare to be true.

The argument is a "*reductio ad absurdum*;" for, not to believe, in the case supposed, is impossible, and is instinctively pronounced absurd. It is, moreover, suicidal; for, to discredit the testimony of my senses, under favorable circumstances, would be subversive of that very order and uniformity of nature upon which his whole argument rests; for the only possible recognition of this uniformity is through the exercise of my senses and judgment, and if these are not reliable, in unexceptionable circumstances, "then their testimony to na-

ture is of little worth," and nothing is left but a universal skepticism.

So far, then, from admitting the proposition that "it is not contrary to experience that testimony should be false," we assert what we believe will be responded to by the honest conviction of mankind, that when the testimony is given by persons of unimpeachable character, with no conceivable motive for deception, then it would be contrary to the universal experience of our race if it should be any thing but true. The paralogism of Hume is obvious; he confounds "the *lowest degree* of testimony with the *highest*, and then draws his conclusion as if the lowest alone existed."

The other proposition is equally fallacious. "It is contrary to experience that miracle should be true." I cannot suppose that Hume meant contrary to personal experience of a particular fact. And hence Paley and others, who have answered the argument by a misconception of his meaning, seem to me to reason irrelevantly. Hume evidently meant, that it was contrary to the general experience of the order of nature—contrary to the experience of all mankind in all ages. What, then, is the nature of his argument? Why, he undertakes to prove that no man has ever witnessed or experienced a miracle, and his real argument is, that no one *has* ever witnessed or experienced it. "In other words, to *prove* that there has never been a miracle, he *asserts* that there never has been a miracle"—a most glaring and insulting instance of "*petitio principii*." The whole argument is a tissue of sophistical reasoning, which, in a mind of such logical acumen and discrimination as Hume's, is wholly inexplicable, except on the presumption of antecedent hostility to the religion which he sought to invalidate.

Mill, in his admirable system of logic, has placed the argument of Hume in its proper light. He says: "All which Hume has made out (and this he must be considered to have made out) is, that no evidence can be sufficient to prove a miracle to any one who did not previously believe the existence of a being or beings with supernatural power," (chap. 25: 2.) On the assumption that Hume was an atheist, it must be conceded that he reasons well, and has fully made out his case in accordance with his creed. But to those who acknowledge the being and perfections of God, controlling and subordinating nature to the higher purposes of his moral government, the whole argument is as futile, illogical, and inconsequent as it well could be.

To the devout theist, the wonder is, not that there are miracles, but that the great Author of our being so constantly retires behind the veil of his works, and does not oftener appear in the blazing bush and cloud-capped mountain. "I have wondered that the curtain of mystery that hides the other world were not sometimes lifted up; that the cherubim of mercy and of hope were not sometimes throned on the clouds of the eventide; that the bright and silent stars did not break the deep stillness that reigns among them with the scarcely fabled music of the spheres; that the rich flood of morning light, as it bathes the earth in love, did not utter voices from its throne of heavenly splendor, to proclaim the goodness of God. No! I wonder not at marvels and miracles. That scene on the mount of transfiguration—Moses and Elias talking with our Savior—seems to me (so far from being strange and incredible) to meet a want of the mind; and I only wonder, if I may venture to say so, that it is not sometimes repeated."<sup>1</sup>

(c) Another form of this prejudice against miracles appears in the modern interpreters, who consider them only as "seeming miracles—only apparent, not real, interruptions of the order of nature."<sup>2</sup> But how, then, could miracles confirm a divine revelation? This view abstracts from the miracle its supernatural element, and is virtually a rejection of the miracle altogether. For, if the alledged miracles were only such in appearance, because anticipations of developments in the kingdom of nature, and may yet become as explainable, if not as familiar, as any of the phenomena of nature, where would be the evidence of a special divine commission? Take a familiar historical illustration: the obscuration of the sun, at the very time previously designated by Columbus, was, to the untutored inhabitants of the New World, a *miracle*, and they recognised in the Genoese sailor a supernatural being. Suppose Columbus had founded a claim to be a divinely-commissioned messenger, and established a system of religion upon this apparent miracle? For a time the imposture might remain undetected, and the delusion be kept up. But what would be the inevitable destiny of such a system in after years, when the rude inhabitants, enlightened by civilization, and permitted to look into the sublime revelations of Astronomy, should

<sup>1</sup> O. Dewey's Controversial Disc.

<sup>2</sup> "Sie sind zwar nothwendig begriffen im Naturzusammenhange daher nach diesem überall zu forschen ist, aber sie überschreiten weit die Kenntniss und Kraft der Zeitgenossen."—Hase.

discover that what was imposed upon them as a *miracle*, was an intelligible and a common phenomenon of the solar system. Would they not disdainfully reject the whole system as an imposture? Would they not say, "We were deceived!" And would not this be the ultimate result in regard to the miracles of Christ, if, in any future developments of science, it should be ascertained that they belonged to the natural order of events? Would not the glory with which miracles invested the Son of God be diminished, with the gradual development of the mysteries of nature, until it would fade into the light of common day, and by its vanishing prove that it was only a delusive meteor? And would not the whole system be revealed to the world as a gross imposition, upon the credulity and superstition of an immature age? Such an explanation is utterly inadmissible.

Schleiermacher, in his "Glaubenslehre," which he sent forth to wrestle with the cold-hearted rationalism of the age, endeavors to guard this view from the construction of a total denial of the miracle. He says, "Christ had not only a deeper acquaintance with nature than any other that ever lived, but was able to evoke, as from her hidden recesses, her most inward sanctuary, powers which none other could; although, still, powers which lay in her already. These facts, which seem exceptional, were deeply laid in the first constitution of the law; and now, at this turning point of the world's history, by the providence of God, who had arranged all things from the beginning of the world for the glory of his Son, did at his bidding emerge. Yet simple and without analogy as they were, they belonged to the law as truly as when the aloe puts forth its flower, or is said to put it forth, once in its hundred years, it yet does this according to its own innermost nature."<sup>1</sup>

We cannot, for a moment, entertain this attempt to bring the miracles within the province of nature's hidden and undiscovered processes, because it is destructive of the distinctive element of the miracle, which is a fact referred to the omnipotence of God as its ultimate cause, and which must ever remain inexplicable by any law of nature. Whoever believes these divine facts of the Bible as absolute miracles, is grounded in the conviction that "they never can be derived from mere laws of nature, from a natural order, or from the powers of nature."<sup>2</sup>

<sup>1</sup> As quoted by Trench.

<sup>2</sup> "Das sie niemals aus blossen Naturgesetzen, Naturordnung, und Naturkräften, werden hergeleitet werden können."—*Lisco*.

But *this theory*, even if *admitted*, leaves much that is unexplained, except on the admission of the supernatural. Take for instance, the tempest that was lulled at the words of Jesus. Admitting, according to this theory, the existence of latent powers in the tossing elements, though veiled from the inspection of man, which produced the sudden and wondrous calm upon the belligerent winds and water; still there must be assumed a miraculous knowledge in Him who "discerned either that power or the exact moment of its operation." So in regard to the sick healed or the dead raised, admitting a secret power in the diseased or dead body, suddenly to restore health to the one and life to the other; still, the knowledge of the precise moment when that latent recuperative or resuscitating power would be operative, must have been miraculous. So that every consistent explanation of the internal evidences of christianity, demands the admission of miracles as the simple and majestic seal of God to revelation.

(d) Omitting other manifestations of this prejudice against miracles, we have time merely to glance at its development in the rationalism of Germany. Shortly after the publication of the Wolfenbüttel manuscripts, in 1774, in which the miracles were assailed, a class of theologians appeared, who denied the miraculousness of many of the supernatural events of the Old Testament, and endeavored to explain them upon natural principles. Among the first and most distinguished of this class was Eichhorn. According to his view, as quoted by Strauss, all the wonders of the Mosaic history were resolvable into natural phenomena. The flame and smoke which ascended from Sinai at the delivery of the law, were merely a fire which Moses kindled, in order to make a deeper impression upon the people, together with an accidental thunder-storm, which arose at the particular moment.<sup>1</sup> With the same facility he disposes of the other miraculous occurrences of the Bible. His rationalistic system attracted great attention, and acquired an immense popularity. But it soon lost its hold upon the public mind by its obvious contradictions and glaring absurdities.

Strauss, who with a giant's thrust, threatened a total demolition of Eichhorn's system, introduced the mythical theory as applicable to the whole structure of the Evangelical history. According to his explanation of the miracles, they were nothing more than fabulous and fanciful embellishments of the Gospel history. He begins with the assumption that it is in-

<sup>1</sup> See Strauss' *Leben Jesu*.



credible that God should authenticate a revelation by supernatural agency. And having antecedently decided, in the spirit of the Spinozistic philosophy, that the miracle is impossible, he proceeds, with this prejudgment of the case, to a critical examination of the miracles in detail. And if in any instance he is baffled in disposing of these supernatural facts, according to his mythical theory, he at once reverts to his philosophic ground and exclaims, "But if we admit that it was thus, then we should have here a miracle, and we have started from the first principle that such is inconceivable."

This summary and unconditional rejection of the miracles, is at variance with the childlike and trustful, the expansive and unprejudiced spirit of true philosophy, and utterly inconsonant with the humility and teachableness that should characterize the successful student of the Bible, as well as of nature. With what philosophic forecast does Bacon portray the spirit of true philosophy when he says, that "The access to the kingdom of man, which is founded on the sciences, resembles that to the kingdom of Heaven, where no admission is conceded except to children." The humbling precept, "become as little children," is as true in philosophy as in religion. This precept Dr. Strauss has not obeyed.

Among the works elicited by Dr. Strauss's *Leben Jesu*, was Neander's *Life of Christ*. This work was not intended as a formal refutation of Strauss's false assumptions, and skeptical philosophy, but simply as a development of Neander's individual views of the great facts in the life of the Redeemer. A critical review of this work is a desideratum in this country, and one competent for the task could not make a more valuable contribution to our *Journal* than by preparing such a review. Much as we admire this work, there are some things decidedly objectionable, and, as we conceive, of injurious tendency.

In his prefatory address, he assumes positions in relation to the prerogatives of reason in its reception of the Gospel narratives, which appear to us too rationalistic. This assumption of the right to reject statements in the Evangelists, which are conceived to conflict with reason, if followed out to its legitimate results would be subversive of the whole christian system. There seems to us a serious misconception of the true office of reason, when it is expected to arbitrate "from their mere nature, whether the things recorded in the gospels are a revelation or not. It is as consummate a solecism as it were to ascribe to it the function of omniscience." And it is equally erroneous to make reason the exclusive arbiter of the

natural and supernatural facts by which a revelation from God is certified. In some of the miraculous attestations, reason, so far from being the exclusive arbiter, is subordinate in its decisions. Without entering, however, upon the analysis of his position, it is obvious that Neander assigns to the office of reason prerogatives, which, if exercised, would justify the rationalistic speculations, and vindicate the ultra-rationalists in their rejection of all the miraculous facts of the Bible. And this very principle has led Neander to interpretations of some of the gospel facts, which a mind uninfected with rationalism would not tolerate for a moment.

Look at his rationalistic construction of the narrative of the nativity, and its attendant wonders. The process by which he divests a part of the narrative of its supernatural features, would be equally legitimate in its application to the whole history, and result in the rejection of all that is miraculous in the narrative. His theory concerning the star is wholly inadmissible, and in the light of astronomical facts, "fraught with a stupendous impossibility."<sup>1</sup>

His views in reference to the Temptation, are equally objectionable. It is, according to his construction, as really a myth as in the interpretation of Strauss. And he can offer no reason for such a construction, in this case, that Strauss might not apply in vindication of his lawless crusade against all that is miraculous in the gospel narrative — striking them from the sacred record, and supplanting them by some rationalistic creation, or mere dream of the fancy; so that there is, in reality, (says a distinguished reviewer) no great diversity in their fundamental principles. Their difference is chiefly, that whilst Strauss is a rationalistic mythist throughout, Neander is sometimes a rationalist, sometimes, though less frequently, a mythist, and sometimes neither, but follows, as he should, the laws of philosophy.

We hope that some one adequate to the task, will prepare a critical review of this great and, in many respects, admirable work.

We have not entered upon the great questions involved in Apologetics. We have simply considered the preliminary ground of the argument for christianity. And this we regard as of great importance; for the evidences of a divine revelation are absolutely irresistible, if it were not for this presumption against miraculous attestations.

Let all unreasonable prejudice against the admission of

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<sup>1</sup> Rev. D. N. Lord.

miracles as the accrediting seals of a divine revelation, be removed; let the individual, freed from all prepossessions against miraculous agency, conducted by the miracles to the very feet of the Son of God, behold, with childlike humility and teachableness, the wonderful works of His hands, and the evidence will be absolutely overwhelming; and his heart will respond to the sentiment uttered by Nicodemus: "Rabbi, we know that thou art a teacher come from God; for no man can do *these miracles that thou doest* except God be with him."

And every subsequent examination of the history, doctrines and tendency of the revelation thus attested, would inspire the conviction, that no religion can be compared "with the pure and humble and beneficent religion of Christ, heralded by prophecy, sealed by miracles, and now, after eighteen hundred years, going forth with all its pristine vigor to bless the nations."<sup>1</sup>

#### ARTICLE IV.

##### OUR OFFICE—AN EPISTLE.\*

Translated from the German of Rev. T. F. Karrer, by Rev. Geo. Diehl, A. M., Pastor of Christ's Church, Easton, Pa.

MY DEAR FRIEND,

You have given me a pressing invitation to be present at your approaching Installation: and you purpose that we should then exchange the sentiments of our hearts on the subject of our common office. I deeply regret that I am prevented from accepting your kind invitation, so that, being present in person, I might receive some spiritual gift through you, and, if possible, be of service to you. This latter I mention, not in the spirit of vanity, but rather to avoid the pretense of humility. What I cannot do orally, I will accomplish by writing this letter. Silver and gold have I none, as you know; else would I gladly send you some other token of my regard; but that which I have, I give

For seventeen years a laborer in the vineyard of the Lord, and therefore not to be considered a novice in the office, I will now attempt a brief sketch of my experience in the sacred ministry. Examine, then, my statements, and take from

<sup>1</sup> Pres. Hopkins.

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them whatever may appear valuable to you. I perceive also that my sentiments (if erroneous) might prove injurious to you, for there exists between us the highest mutual esteem. But for this very reason, I feel bound to open my heart the more freely to you. And I wish no one, not even yourself, to give my opinions more weight than their intrinsic worth demands.

Now to the point. Not a "*pastorale*" shall this be, but "*pastoralia*" would I give. Nothing less important is it, dear friend and brother; nothing less precious, which you desire, with your office, and which will soon be yours, than to be: *A servant of God, a servant of the Word, and a servant of the Church.*

Yes: our office naturally divides itself into these three grand topics, alike inseparably connected, and yet never to be confounded with each other—like the three persons of the holy Trinity, and the necessary consequence, the three articles of our christian faith. By this one expression, I have already indicated to you, the result of my observation and practice in the ministry. If I do not err, this view accords with the biblical representations of the prophetic, and likewise of the apostolic office, with the portraiture of the christian teacher in the earliest centuries of church history, as well as the opinions on the subject of the christian ministry, held by the reformers in general, and by the theologians of the Lutheran church in particular. It is not necessary that I should refer you to the import (in the original) of "the servants of the Lord" in the Old Testament. For example, (Isaiah 61: 6.) "Ye shall be named the priests of the Lord: men shall call you the ministers of our God."—or the calling of the prophets to proclaim the divine word, as an example, take Jer. 20: 8, 9.: "For since I spake, I cried out, I cried violence and spoil: because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing and I could not stay."

I ought rather to refer you to the signification of the original of "the great congregation," (Ps. 22: 25.) and of "Zion," the type of the congregation of the saints.

When we examine the New Testament, on what do the apostles lay greater stress, than that they were "servants of the Lord," (*δοῦλοι τοῦ κυρίου*)? And does not St. Paul connect with the first division of our subject the second when he writes: "For God is my witness, whom I serve with my spirit in the

gospel of his Son." (Rom. 1: 9.) And could the service of the word be more strongly expressed than it is by the same apostle, in 1 Cor. 9: 16-18. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me: yea, woe is me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." And does he not unite the third head with the second, when he continues: 1 Cor. 19: 19. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

The church at Antioch sent forth the apostle on a missionary tour, and when he returned he gave them an account of his labors. — The earlier church history does not, indeed, furnish me with materials for establishing the preceding assertion. Yet Augustine acquaints us with the fact that these three elements entered into his view of the ministry. So far as our church is concerned, it will be conceded that this three-fold division, *servus Dei*, *verbi divini minister*, *ecclesiae minister*, is prominently set forth, in private and public writings, as well as in the liturgical service of the office. It would perhaps lead me out of my natural line of thought, to remark, that among the earlier writers it may not have been designed that the servant of God was almost always named first, the servant of the word next, and the servant of the church last. But the expression of servant, in either division is comprehensive, and may be regarded as embracing the others; just as in the Apostolic benediction the love of the Father attracts to the grace of the Son and the fellowship of the Holy Spirit; so, likewise, the grace of the Son includes the love of the Father and the fellowship of the Holy Spirit, and the fellowship of the Holy Spirit brings and perfects the love of the Father and the grace of the Son. Thus, on the other hand, we are authorized to contemplate more closely these three points separately, that in their combined form they may make a deeper impression on our minds.

Servant and minister shall you be: thus saith the Lord. This is the keynote of all that the prophets and apostles have said on the subject, the keynote of the entire proclamation of the divine revelation to man. The Lord hath sent me: the consciousness of this gave Jeremiah courage to oppose the world with all its enmity, the mighty ones of the earth, and the prince of the power of the air. I am an apostle, a mes-

senger of the Lord—the consciousness of this was constantly in the minds of the apostles who overcame the world. This thought gives me power. The Lord, whom I serve, will not forsake a faithful minister. He will shield his servant. He will not suffer him to fall or perish. The Lord will not withhold his aid in the discharge of the duties of my office. In Him I have a power against all ungodliness. He will give me strength for every duty. If I am only found faithful—if He will only approve of my weak endeavors to serve him, I shall have sympathy and aid. Such thoughts give courage to the heart and energy to the mind. I speak and labor with the authority of God—the thought of this arms the soul against temptation, and preserves us from error in the appropriate functions of our office. To have the substance of a discourse accurately fixed in the memory—to have studied the sermon thoroughly (and I advise you not only to reflect much on your subject, but also to write out your discourse and commit it to memory,) is of much advantage. The consciousness of being well prepared gives the speaker confidence. But the influence of this is feeble when compared with the thought—"I am an ambassador of God." This faith in our high commission gives power to the soul. The thought that God exhorts through me; that through me He teaches, warns, persuades, entreats, is calculated to produce in my mind the tenderest love to my hearers, with a feeling of personal humility, but at the same time the most manly independence. The idea of serving God alone protects the minister from seeking the favor of man. It leads to a constant effort in small as well as in weightier matters, to be conformed to the will of God and the image of the Savior. If his mind be deeply penetrated with the thought of his responsibility to God, he will not aim at the love of man, or human applause, or earthly advantage. But he will walk in the footsteps of the apostle Paul, who says: "Do I now conciliate men or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ." Gal. 1: 10.

Let me here make a brief reference to your situation. If I am correct in my opinion of you, you are in little danger (the grace of God assisting you) from those men who take offense at the truth; who wish in every clergyman a preacher of natural religion; one who never alarms the sinner's conscience, but preaches a frigid morality. But that you may not come into danger in an opposite direction, I will point out a rock on which many zealous young men have been wrecked. I mean this: I know that there are in the church to which



God has called you, a considerable number of awakened persons, who are placing high expectations on you. So far as they wish, in you, to hear a man of God, one who will preach *not himself*, but *the Lord*, not his own wisdom, but that which comes from above — so far as they long after the secret consolation of the Gospel of the free grace of God in Christ, and willingly submit themselves to the rigor of the law, well and good. Here there is no danger. But when they desire that you should make a distinction between themselves and all others whom they do not consider as converted — that you should lecture others soundly from the pulpit, but spare them in their faults and weaknesses — that you should not proclaim the entire harmony of the gospel, but present a one sided view so as to hold up their characters in the most favorable light — that you should extend your field of activity and labor among the members of other congregations; and they give you to understand, not by obscure intimation, that, unless you do all this, you are not a faithful servant of God. In these things you must not yield to their wishes; no, not even for an hour. This would only be another form of man-fearing, man-pleasing, man-service. It would be an injury to your sacred office, to yourself, to those simple-minded, pious souls, who are the strength of the church, those genuine christians, with whom religion does not consist in words, but in deeds and in charity, but also an injury to the presumptuous, awakened ones, whom the enemy has led into spiritual pride. If their wishes and prejudices were gratified, they would soon be ruined. Their presumptuous and uncharitable demands must be boldly resisted. By kindness and firmness you will be able to lead them from the error. The well-meaning ones will be reclaimed, and the insincere, who are not of us, will fall away. The youthful will grow in grace and the riper members rejoice. There is something sublime and glorious in thus proclaiming the truth, looking neither to the high nor to the low, neither to this man nor to that one, not even to him who wears the triple crown and whom they call holy, but to God alone, and preaching the pure doctrines of the Bible without any mixture of human prejudice or error. Will you not with me praise the Redeemer, and say, "Lord! who am I that thou hast counted worthy, permitting me to be thy servant in the gospel of thy Son?"

But the second is like unto the first. The service of the Word is sublime and glorious as the service of God. We can come unto the Father only through the Son. No man know-

eth the Son but the Father and he to whom the Father will reveal him. So we do not perceive immediately how we are to serve God, but from His revelation in the sacred Scriptures, in which we find Him, by whom the prophets and apostles spake, the Lord Jesus Christ. Is not the Lord Jesus Christ the Word, which in the beginning was with God, and which became flesh? So will the service of the Word be the intermediate member between the service of God and the service of the church. *Servant of the Word*: that is, the word is a master, a Lord, a teacher, an authority over you:—you, its servant, pupil, subject. Yes: let us never forget that we are in this service; and especially as so many are reluctant to it, and knowingly depart from the service of God, as so many speak against the Son of man, and against the Sacred Scriptures. They wish themselves to be the Lords of the word, that they may dispose of it, taking from or adding to it according to their inclinations. They do not recognize the word, as it really is, a sacred good entrusted to us: but they would be masters over it, and from them the apostles, not to say the prophets could learn much, at whose feet the sacred writers should sit and be taught how they should have written. As the heavens are higher than the earth, so the word of God transcends all human discourse. And do the heavens declare the glory of God, and the firmament show forth his handywork, and the precious stars make so beautiful a revelation of their Creator's power and wisdom?—so shine the lights which God has given to rule the night of the soul—the books and precepts of the Bible. If we will listen to their voice they will tell us all “that is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works.” Is it not to be esteemed a great blessing, preëminently enjoyed in the sacred office, to be permitted to look into the serene heavens of the Bible, opening to the view a celestial scenery, more glorious, more enrapturing than the clearest starry night does to the astronomer? What a privilege, to be a messenger of truth: to take into our hands heaven's revelation, and come before the people with “Thus saith the Lord:” not to bring forth our own unworthy thoughts, but to preach the high thoughts and ways of God! There goes forth from this word a power to quicken, a power to alarm and a power to heal. There resides in it an inward energy and a divine consolation. He who gives his whole soul to it, will enjoy it in its sweetness and its power. It clothes the minister with authority, and puts into his hand the sword of the Spirit. It entrusts

us with the office of preaching reconciliation and righteousness through the Redeemer. The inward conviction that we are the servants of the word, fortifies us against all the assaults of the natural man, and arms us with ability for the performance of our duties. It leads us to listen honestly to its voice, and diligently to search into its contents as for hidden treasures: to wish, to believe and say, only what the Scriptures say, to have our own sentiments harmonize and blend with the sentiments glowing on the sacred page: to hold as eternally settled whatever the Scriptures have fixed, and to reject unconditionally all that may be opposed to them: to speak forth in every discourse the sentiments of the Bible, and to make the sermon a development of the text. For example: if the text flow with honey — the honey of the divine love and mercy — we are not to embitter it, by holding forth the wrath of God; when the text threatens the sinner, so that one must shudder and tremble, we are not to mitigate the truth with tenderness; if the text treat of the holy mysteries of our faith — of the Trinity — of the incarnation of the Son of God — of justification through grace — of the gift of the Holy Ghost — we are not to discourse of this or that christian duty; when the text speaks of the fruits of the Spirit and the virtues of the christian life, we are not to preach of faith; when the text speaks of the depravity of man and the corruptions of the human heart, we are not to paint the joys of heaven; and when the text points to the rest that remains to the people of God, we are not to portray the torments of the lost. When the Scriptures present some important truths frequently you must not hesitate, through a false delicacy of taste, to utter the same again and again, as Paul's taste was not offended at writing the same over again. When the Scriptures present the new commandment, and bring forth out of their treasure things new, you are not to exhibit the old. And much more might be said in illustration of this principle. Thus you see, that, in my opinion, we fulfill our calling most completely and conscientiously, as servants of the divine word, when we open the text and explain it fully, whether our method be the analytic or the synthetic. Then, let the passage under consideration be fully exhibited to the congregation by a fair construction, and you will hold forth, in regular connexion, the entire harmonious system of divine truth for the edification of the church. This will also prove a security against all unauthorized interpretation.

Thus in all our ministerial acts the Bible is to control us: we are subject to its authority. The divine word is to be the

foundation of all our discourse, not only in the exercises of the temple of worship, but also in all those pastoral duties, to the performance of which we are called in the casualties and occurrences of life, among our people; for example, the occasion of a private baptism, the solemnizing of wedlock, the visit to the sick room, the occasion of overwhelming trouble which the minister is called to soothe, communion in the sick chambers, death in a family, a funeral, or an ordinary pastoral visit. On all such occasions, when the pastor is required to instruct, to comfort, to set the sanction and authority of his high office to the transaction, his main furniture must be the divine word. On some of these occasions, a passage or chapter can be read; or if not, the remarks of the minister should abound with sentiments drawn from the fountain of truth. Thus the word of God is placed as a candle on a bushel, and in the light that shines forth from it, we place the condition and circumstances of the person, that his feelings and purposes may be illuminated by it. The word of God thus consecrates every relation and occurrence of life.

If you will allow me to speak of myself, I thank my God that by an inward feeling (*meine innere Führung*) as I trust, I was led into the right path. Even at the University, when but poorly provided with theological furniture, I had a predilection for exegesis, so that I became exceedingly fond of philological studies. Already in the second year, and more thoroughly in the third, I read the New Testament without commentaries, and made a written translation of it. I thus became familiar with the Bible, and the sacred text was deeply impressed upon my memory. I look back upon those studies now, as the most blessed employment I was ever engaged in. Perhaps from the influence of it on my mind, it comes that in all my preaching, the leading feature is the exposition of the text as much as possible in scriptural language, illustrated by parallel passages. And this I intend to do (if God will give me grace) until the close of my life. I know that by many, with whom a more methodical plan is natural, my method of preaching has been condemned as too tame. Improper motives have even been ascribed to me. I am aware, too, that had I yielded to the intimation of friends, or aimed at the applause of my congregation, I should have adopted a different plan. But I repeat it: I heartily thank my God that I never permitted myself to be influenced by their solicitations so as to change my mode of preaching. Had I done so, it would now fill my mind with the keenest pain, under the conviction that I had fallen away from the service of the word.

It will not be sufficient, indeed, in a lifeless manner to read long passages from the Bible. What I mean is this: the minister must have his mind so thoroughly imbued with the divine word—with its living spirit, that scriptural sentiments warmed into life in his own soul, can be called forth suitable to every occasion. In the delivery of his message, in the peculiarities of his mind, disposition, mode of thought and style must appear. Otherwise it would be unnatural. It would have been a complete caricature of Melancthon, if he had attempted to discourse with the power and prolific energy of Luther. It would have been his perdition as an author or speaker. And how much would not the church have lost, if Luther had attempted to speak in the chaste and beautiful style of Melancthon. Each would thus have lost his peculiar power and skill. Even in the Bible, although the writers are under the inspiration of the Holy Ghost, they maintain, every one, the peculiarity of his own style and genius. Much more must we, in delivering the divine word. But while we maintain our own mode of thought and diction, the divine word when imbibed in the soul and then poured out with living power, is still the message of truth. The more simple our preaching (so that each hearer may think he could speak thus also) the better. We will, indeed, not be much troubled with praise. But do we preach for human applause? The best compliment that was ever paid me in my weakness, a compliment that strengthened my soul, was the following: The first year after I was licensed, I preached once in my native place. A few days afterward I visited an aged, pious farmer. He said to me, with grateful emotion: "But you have once thoroughly explained the gospel," ("aber er hat einmal das evangeli recht ausgelegt"). Perhaps you would ask me how I should do in emergencies? for example, at the funeral of particular characters? You can gather my answer from what I have already said. I will therefore merely add, that I always take a verse or section of Scripture as the basis of my remarks, explain the text and apply it to the case in hand. It requires, indeed, great familiarity with the Scriptures and a high degree of skill in the selection of appropriate passages. But so rich a storehouse have we here, that we can find every thing profitable, and adapted to every situation in life. At the funeral of a well known and eminently pious christian, we may appropriately select a passage like Jeremiah 3: 10., "Say ye to the righteous it shall be well with him," &c., and at the funeral of an infidel or immoral man, who died without any evidences of repentance, a passage from one of the penitential

psalms, expressing our fears of the doom of that man. By bringing forth choice sentiments from the divine word, every occurrence of life is sanctified. On joyful occasions, the boisterous mirth of the world is hushed, and the higher joys of a cheerful religion are tasted. On sorrowful occasions, even the most painful occurrences will be mitigated by a divine consolation. A light from heaven will shine into the darkest abode. The sting of the keenest anguish will be extracted, and the balm of Gilead heal the sorest heart.

Should we preach only what we have actually lived and experienced? My opinion is that this would be dangerous and prejudicial to the service of the word. The preacher must not yield his own subjectivity too much. Not himself (se) but for himself (sibi) should he always preach. His preaching must give a representation of his spiritual condition, not as it really is, but as it should be according to the requirements of the Gospel. Blessed is that man, who can always draw from his own heartfelt experience, whether he discourse of the pains of penitence, the conflict with sin and the triumph over it, the blessedness of faith, or the conversation in heaven. But where is the perfect man, so rich in experience as to subserve his purposes on all occasions and subjects? Shall we, then, since no one is, as he should be, mar the ideal of a perfect christian as portrayed in the Scriptures? But one may say, "would there not be hypocrisy in representing feelings and virtues which we have not apprehended in faith or in life?" The representation might be such as to involve the guilt of hypocrisy, but not necessarily so. Who requires you to preach what does not come properly within the sphere of the believer's exercises and duties? Although no one individual has been placed in every situation of life, so as to develop all the spiritual exercises of the soul, or call forth all the practice of all the duties of the Gospel. Were I confined to what I have actually experienced, I would soon abandon my office. I would scarcely have courage to rise before my congregation next Sabbath to deliver a solitary sermon. But shall a congregation be furnished through the defective experience (subjectivity) of its pastor?

On the other hand, I doubt not that you have already felt, in devoutly and conscientiously elaborating a sermon, that you were drawing forth thoughts not out of yourself (for often as water in a deep well they would not flow,) but a divine hand presented to you the word itself, so that by a sermon, your own, and yet not your own, you gained the comfort of which you discoursed and which your own soul needed. Do I

praise myself? Yes, if this be self-praise when Paul says, "not I but the grace of God through me." Then will I plead guilty to the charge of self-praise, when I acknowledge from the heart, not I, but the word of the Lord hath done it.

In preaching the Gospel there are some fundamental truths that must necessarily be often presented: such as repentance, faith, human depravity, the righteousness and atonement of Christ, a holy life, the last judgement and eternal life.

I would here say a word about the gospels, epistles and collects (perikopen) for the day. Should we continue the practice of having particular passages and texts for specific days? I give my voice decidedly for retaining them. Experience in the sacred office has taught me, that by this arrangement, we present annually the whole counsel of God, *in nuce*, (in a nut-shell) and whatever is profitable. A whole system of divinity in its manifold and harmonious development, is thus placed in our hands, and human capriciousness and partiality avoided. For a great and comprehensive plan with an organic system lies at the bottom of the arrangement. If I do not err, faith in the Trinity, or the Apostle's creed, is the basis of the plan.

The first cycle or section embraces the time from first Advent to the last Epiphany; and mainly praises the love of the Father, who, in the fulness of time, sent his Son into the world: so also the Christmas hymns (Weihnachtslieder) preëminently ascribe praise unto the Father, for the sending of his Son to redeem the world. The preceding festival in the days of Advent and the succeeding in Epiphany, are celebrated in Beautiful order. The second cycle embraces the time from Septuagessima till Jubilate (third Sunday after Easter), and praises mostly the love of the Son, who gave himself for our sins, and rose again for our justification. The festivals, prior and subsequent, proceed in regular order. The third cycle embraces the time from Jubilate to Whitsunday, and praises the love of the Holy Spirit, who came down into the souls of believers. In this period we have the former but no after festival. The festival of *Trinity* embraces all these united, and is the necessary conclusion to the preceding and also the beginning of what is to follow. The whole remaining period from the 1st to the 27th Sunday after Trinity, testifies how the entire christian life should be consecrated to the Triune God. Many of the epistles also refer, not obscurely, to the doctrine of the Trinity. Interwoven with this plan is a reference to the seasons of the year, and especially to the time of harvest. In this arrangement we have first the Gospels by themselves:



secondly, the epistles by themselves: thirdly, the gospel and epistle for each particular Sabbath placed in juxtaposition. On this subject I will, at present, merely add, that a regard for the arrangement of the church-year, brings to us, unsought, an abundance of material for the edification of the church.

But you may be ready to ask, would it not be rather uninteresting to hear the same truths so frequently? or difficult, travelling year after year over the same ground, to bring forth sufficient variety in our preaching? In reply to this I will offer two considerations:

The Lord requires of a good scribe that he bring forth out of the treasury things old: so if we present a truth that was presented to the people before, and is well understood, we do but obey the Master. But he requires also that the well instructed scribe bring forth things new. This can be done in two ways. The Bible contains an infinite variety in its mode of presenting and illustrating those grand truths. By our constant study and experience, and the knowledge we gather of the experience of the people among whom we labor, new light is constantly thrown on familiar subjects and old texts. At first view we do not always see that which is near at hand, or the simplest part of an object. No man can fathom a text of Scripture at first study. There is a grandeur of truth which profound and protracted pondering and light thrown from experience only can reveal. When you ascend some mountain summit—some Alpine height, and your eye takes in the prospect of valleys, rivers, lakes and hills, your soul is enchanted with the view. But you will go again and again to the same spot: and every time new beauties will be revealed to your gaze. Particularly will you find inexhaustible variety of scenery in the same grand landscape, if you change your point of observation. So the Scriptures view the grand themes, repentance, redemption, salvation, death and eternity, from so many points of observation, that the longest life may be spent in studying the Bible and new beauties will constantly rise to view.

I have painfully felt the want of one thing in our church service. It has been, with me, a *pium desiderium* (pious desire,) that the practice prevailing in the synagogues, should be adopted throughout the whole christian church, of dividing the Scriptures into sections, to be read in the regular services, every Sabbath, so that the entire Bible, if possible, and, at least, all of the New Testament, together with the Psalms, might be read once every year. Especially would I wish to see this in the Evangelical Lutheran church, which is grounded

preëminently on the word of God. In sacred places the Bible-word manifestly makes a deep impression on the mind. How often have I not felt inclined, when I had read my text, to close the Bible and sit down in silence, that the poor, pitiable discourse of man might not follow the mighty word of God! Or when I have had the privilege of being a hearer, how powerful has been the sound of that word to my soul! For example, the Epistle for the day Quinquagesima, (1 Cor. 13 ch.) before the sermon, has come with electric energy over my heart. I know there are hundreds with whom it is otherwise.

There is yet one circumstance connected with the service of the word, upon which I wish to touch. I mean the cause of *Tracts*, and the relation of the minister to their circulation and reading. A few years ago more importance was attached to *Tracts*, than at present. They have done good: reached the mind of one here and another there, but their value was entirely overrated. That they have also done harm, cannot be denied. How far, then, should a minister encourage the distribution and reading of *Tracts*? Great circumspection is required in this matter. We are not to repress, but rather regulate the thirst for reading. Hence we must take care that the reading of the Scriptures be not neglected for the sake of *Tracts*. In some quarters countenance is given to the error, that he who reads these extensively, is a true christian, but he who does not is destitute of vital piety, however devoutly he may study the Bible. Often have I heard it mentioned as sufficient evidence, that such a one is truly pious, that he is well versed in these little books. Too great a variety in diet and beverage is not conducive to health. Simple and nutritious food gives a proper and healthful relish for ordinary provisions as well as occasional luxuries. But the habitual indulgence of the use of highly spiced meats or strong drinks will render the taste morbid. So in spiritual things, indulging very extensively in the reading of injudiciously written *Tracts*, may take away all relish for the wholesome bread of the divine word. *Non multa, sed multum*, (not many things, but much). First of all, to read the sacred Scriptures frequently, to read a hymn-book, a volume of sermons, a prayer-book, the catechism (that every parent may prepare his children for the catechetical course with the pastor), and a few volumes of history for those who have more leisure and taste for reading, in the main, would be a sufficient course of reading for our people. Formerly I approved more highly of *Tracts*, and thought of distributing some among my people. But I would be very

slow to do it now. Especially must we be on our guard against the influence of English and American Tracts, as tending to foster a zeal without knowledge. It is incomprehensible to me how the Tracts of Abbot could be so highly praised as excellent for children, and so extensively circulated (twenty thousand copies). I cannot conceive how the mind of a child could be given up to their influence without having all the free, innocent joyfulness and vivacity of childhood destroyed. (Is this according to the Bible?) I should consider myself committing a sin, if I should recommend such a small work to a child.<sup>1</sup>

Lastly; a glance at one topic more under this head. I can give you no better advice, my dear friend, than that you should daily read one chapter in the Old Testament, and one in the New, in the original. This will not be a severe task for you in your retired situation in a country village. Every one may gain much information, also, by doing the same in his German Bible. At present, I cannot accomplish as much as I wish, in this way, on account of manifold labors (and I do not wish to excuse myself in so far as the *vis inertiae* is the cause), known to you who are so well acquainted with my present situation. From necessity, also, having only a small income and no property of my own, I perform the duties of a school-master, giving some hours every day to this employment, lest I might fall under the condemnation of the apostle: "he that provideth not for his own, and especially those of his own house, is worse than an infidel." Therefore, in looking back upon my earlier years, when yet a candidate, and dwelling on the recollection of my daily employment in studying the Scriptures in the original languages, the words of the patriarch often come into my mind: "How blessed was I then!" We may loudly proclaim: "Great is the Bible of the christians." Do you read a treatise, or book, or dive into a system of philosophy, or theosophy, and are pleased with what you read?—it appears so beautifully and systematically arranged—it is necessary only that one clear passage from the Bible should come into your mind, and like the playhouse erected by a child, the structure of human science is prostrated. A pang may indeed dart through your soul to see so fair a work demolished; but you will have gained the clearer knowledge of an established position. Again, do you read another work,

<sup>1</sup> The author's views on the subjects of Tracts, are unquestionably in conflict with the sentiments of the churches of this country generally. But it is possible that he may not have been favored with specimens of the better class of our publications of this sort.

and wish the positions laid down by the author might be proved, and yet you have not sufficient evidence of their truth? Let one clear strong Bible-proof come into your mind, and the truth is established, firm as a rock. Are you constructing plans for your life, and one beautiful castle is nearly completed? One wave of divine truth comes pouring in, frowning upon your design; instantly your fair tower is swept away. But out of the ashes and dust of your demolished structure, there will arise the clearer knowledge of a scriptural position. Lastly, you form resolutions for your future improvement, but loiter and delay in executing them. There will come to your thoughts one sentence from the word of God; and immediately your heart is established. How precious the word!

In the works of creation we see a beautiful arrangement and system, understanding their organism and design, and knowing where a member of a body may be wanting. No stone will be passed by, by the mineralogist, or plant by the botanist, or animal by the zoologist. Each has its place and use. The naturalist will point out the benefits of every object, and the beauty of the entire arrangement in the works of nature. We may speak of the word of God as another creation. "And God saw every thing that he had made, and behold, it was very good." But men do not hesitate to sacrifice parts of this fair work of God. They leave the appointed teachers and stewards of the word, to proceed in great as well as small matters, setting aside this and establishing that, according to their own pleasure—an undertaking in which some who believe the Scriptures, have themselves participated. In theology that passes, as scientific, which in the natural sciences would, confessedly, be unscientific. But with us, my dear friend, it is not so. With us, the Bible is, and ever shall remain, a body from which men may not separate or tear asunder the members—a building from which one stone may not be taken, but every one, even the minutest, must remain in its place: much less may men according to their taste, tear down whole parts of the edifice. For this others may reproach us as literalists, unfree, fanatical, and the most stupid of men. Yes: as servants we will reverence, love and praise the word forever. To which may God give us grace in time and to eternity. So much upon the service of the word. Excuse me if my remarks have been too long.

## ARTICLE V.

## HOW SHOULD THE GOSPEL BE PREACHED?

By Benjamin Kurts, D. D., of Baltimore, Md.

THE great American lexicographer is doubtless correct, when he derives the term *gospel*, from the old Saxon word, *godspell*; *god*, good, and *spell*, history, relation, &c. According to this etymology, the word signifies a history or narrative of something good, the announcement of agreeable information, a joyful message, or the communication of glad tidings. This definition answers exactly to the Greek term employed for the same purpose, viz. *εὐαγγέλιον* — *evangelium*, the literal meaning of which is, a good or joyful message.

But in the remarks we are about to make, we use the term in a more extended sense, implying a revelation of God to fallen man, through a Mediator, comprehending the whole scheme of salvation, at first faintly intimated to our first parents, then, by degrees and from age to age, more distinctly disclosed by the prophets of the old dispensation, and at last fully and perfectly unfolded by Christ and his apostles.

This gospel was preached to Abraham, Gal. 3: 8, being contained in the promise: "In thy seed shall all nations be blessed." It is called the Gospel of *God*, because it was originally derived from the Father; Rom. 1: 1. It is denominated the Gospel of *the grace of God*, because it proceeds from, and manifests his favor, and is the means whereby his grace is bestowed; Acts 20: 24. It is termed the Gospel of *Christ*, inasmuch as he is the immediate author, and the subject-matter of it. Rom. 1: 16. It is represented as the gospel of *salvation*, for it reveals salvation, explains the plan of salvation, and teaches how we may attain to salvation. Eph. 1: 13.

But, without detaining the reader on a subject which is generally understood by christians, we shall at once proceed to the consideration of the great question at the head of this article, viz., "*How should the Gospel be preached?*" We mean not, by what means shall it be disseminated to the ends of the earth, or what measures must be pursued in order to put it into the possession of, and bring under its saving influence all the nations and kindred of the earth? Doubtless this is a momentous interrogatory, worthy of the exercise of all our wisdom and benevolence, and of our most earnest prayers.

But for the present we have our mind directed mainly to the *manner* or *mode* in which the glad tidings should be proclaimed to those who assemble to hear them. In respect to this interesting question we remark, that it should be preached with—

I. *Plainness.* So Paul preached it, and his example has as strong claims on our imitation, as his authority has on our obedience. "Be ye followers of me even as I also am of Christ." 1 Cor. 11: 1. Paul was a *scholar*, and might have made a most imposing display of learning. A student of Gamaliel, initiated into the philosophic lore of his day, and acquainted with all its intricacies and high-sounding technicalities,—what a flourish he might have made! how he had it in his power to make the ignorant gaze and gape, and the learned wonder and admire! But not such a man was Paul,—not such a vain-glorious thing had been even Saul of Tarsus.—"And I, brethren," says he, "when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God;" (1 Cor. 2: 1.) i. e. not with the flourish and arts of rhetoric used by your philosophers, who sought after gorgeousness of diction, rather than solidity of truth. It was well for his hearers that he thus eschewed all self-display and studied simplicity of speech, for in a contrary event the masses would not have understood him. But he assigns a different and still more cogent reason for his plainness. He says: "Christ sent me to preach the gospel, not with wisdom of words, *lest the cross of Christ should be made of none effect*," (1 Cor. 1: 17.) i. e. lest the numerous conversions which followed and the wonderful ulterior results should be attributed to his learning and eloquence, and not to the working of the Holy Spirit. A distinguished and popular writer remarks, that, "In all the revivals of religion with which he was acquainted, God appeared to make very little use of *human eloquence*, even when possessed by pious men. His own nervous truths, announced by plain common sense, though in homely phrase, have been the general means of the conviction and conversion of sinners." *Human eloquence and learning* have often been successfully employed in defending the *outworks* of Christianity; but *simplicity and truth* alone have preserved the *citadel*. Luther once remarked, when in company with a minister who had been exuberant in rhetorical figures: We should proclaim the truth so plainly that the poor uncultivated peasant who stands behind the door with cap in hand, may know what we mean, and then we are sure that the learned will understand us. But if you must needs

make a parade of your erudition, wait till you return to your study, and there you may spout Latin and Greek and declaim in words so huge and lofty, and flights so towering, that even our Lord God himself shall be amazed at your learning!

It is the business of the christian minister to tell the people, in all frankness and simplicity, that they are fallen, hell-deserving and perishing sinners; that having broken the law of God, times without number, the law's heavy curse is upon them, and that neither they nor others can remove the curse or work out their deliverance; but also, that a free and glorious salvation has been prepared for them; that Jesus Christ who suffered in Gethsemane and was crucified on Calvary, is the promised Messiah, the eternal Son of God, the great Destroyer of the works of the devil, of the guilt, pollution and power of sin, and the Almighty Savior of all who truly repent, believe, and submit to his government and laws. These solemn and all-momentous truths need no artificial dress; the arts and trappings of mere human eloquence are thrown away upon them. As the ripe and luscious fruit requires no condiment to improve its taste, so the precious doctrine of the Cross needs none of the stratagems of dramatic exhibition to impart energy to it; or, as the blazing luminary of day scorns the pencil of the artist as a means to brighten up its effulgence, so the glorious tidings of salvation through Christ, can receive no additional lustre from the arts of human invention. They shine with the greatest splendor when presented in their unadorned but divine power, and permitted to glow and burn in their own native, heaven-born light.

Was the pulpit constructed to be made a theatre to show off our scholastic attainments and powers of oratory; to build up a reputation, obtain a name among men, and wreath our own brow with laurels? Or, is it designed to afford an opportunity to proclaim the good news of salvation to fallen man; to point out the way of eternal life; to exhort, to support, and to cheer the suffering sinner? Are not these the glorious topics on which we have to enlarge — and do these need the tricks and tinsel of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot understand? "Let all eloquent preachers beware," said Kirk White, "lest they fill any man's ears with sounding words, when they should be feeding his soul with the bread of life! Let them fear lest, instead of honoring God, they honor themselves! If any man ascend the pulpit with the intention of uttering a fine thing, he is committing a deadly sin." Let all, however, remember, that there



is a medium, and that vulgarity and meanness are cautiously to be shunned. But, while we speak with propriety and chastity, we cannot be too familiar, or too plain.

Robert Hall once remarked, "I am tormented with the desire of *writing better than I can.*" He was one of the most finished writers of his day, and yet his ambition to write still better, to excel even himself, gave him a vast amount of anxiety and labor. Are not many ministers equally tormented to *preach* better than they can? And how often, when thus ambitiously aiming higher than they can reach, for their own glory, rather than that of their Master, does God leave them to their counsels, withholding freedom of thought and utterance, and permitting them to bring deserved reproach and mortification upon themselves? The swan cannot soar aloft with the eagle, nor can even the eagle tower higher than its pinions and the dazzling rays of the sun will permit. In either case disappointment and humiliation, if not something worse, will be the penalty of the vain attempt. Hence the force of the proverb: "Niemand fliege höher denn ihn die Federn gewachsen sind;" — i. e. let no one attempt to fly higher than his plumage will carry him.

"But I have no wish," continued the orator of Paisly, "to make *fine, pretty* sermons. Prettiness is well enough, when prettiness is in place. I like to see a pretty child, a pretty flower, but in a sermon prettiness is out of place. To my ear it would be any thing but commendation, should it be said to me: 'you have given us a pretty sermon.'"

Suppose a man were on trial for his life, and his advocate should amuse the jury with tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, how would the arraigned criminal feel? Would he not be tempted to break through the accustomed restraints of propriety, and exclaim, in all the agony of torturing apprehension: "Hold, man of vain words and self-renown! you care more for your own vanity than for my rescue. For pity's sake, put yourself in my place,—speak in view of the gallows,—remember, my very existence is in jeopardy, and let the thought of the scaffold and the rope take hold of your mind, and then you will forget yourself, and tell your story plainly and earnestly." There can be no serious objection to a lady's winding a sword with ribbons, and studding it with roses when she presents it to her hero-lover, but in the day of battle he will tear away the ornament and use a *naked edge* on the enemy.

We have already quoted Luther on this subject; let us hear him again: "Thunder and lightning, O Luther," said Me-

lanchthon, "are all thy words." One evening after tea, when the learned and eloquent Bucer was his guest, Luther paid a flattering compliment to his noble coadjutor in the Reformation. Bucer had delivered that day a profound and highly finished sermon, from Luther's pulpit in Wittenberg. Luther was liberal in praising it, on the score of learning and oratory; and *praise from such a man* was not a thing to be lightly esteemed. "But, after all," added the illustrious Reformer, "*I can preach better than you, brother Bucer.*" This sounded oddly enough, but Bucer took it in good part, and replied: "To be sure you can, brother Martin; every body knows that you are the prince of preachers."—"Do not, however, understand me," rejoined Luther, "as though I spoke merely in praise of myself. I am fully aware of my weakness, and am conscious of my inability to deliver a sermon so learned and eloquent as the one I have heard from your lips this afternoon. But my method is, when I enter the pulpit, to look at the people who sit in the aisle, because they are principally Vandals." (By this term he meant the common people, and alluded to the circumstance that that region of country had been formerly overrun by hordes of ignorant Vandals.) "I keep my eye upon the Vandals, and endeavor to preach what they can understand. But you shoot over their heads. Your sermon was calculated for learned hearers. My Vandals could not understand you. I compare them to a crying babe, which is sooner satisfied with the breast of its mother, than the richest confectionaries. So my people are more nourished with the simple word of the gospel, than by the deepest erudition, though accompanied with all the embellishments of oratory."

It would be well, if all ministers of the Gospel kept Luther's example, in this respect, constantly before them. The world at large need the "simple word of the Gospel."—This addresses itself directly to their religious nature—to the heart and conscience. It pretends not to philosophize. It appeals to the spontaneous conviction of the soul, and, applied by the Spirit, it satisfies its deepest wants. Were a severe and extended process of reasoning necessary to an apprehension of its doctrines, the uneducated would remain ignorant of them. But as it is, no one need be destitute of the gospel for want of capacity to perceive its truths.

Does not the word of God address all men as *Vandals*? Does it not find them all alike in the same condition, needing the same spiritual regimen? Is it not designed for the poor and ignorant and outcast, as well as for the more favored classes, the learned and cultivated of this world? Or are the

latter above the need of its helps, and capable of attaining the same ends in another way? No, truly, it makes no such distinctions. The man of the mightiest genius or the most accomplished intellect, must become a docile child, as well as the most uncultivated sinner and the rudest savage — or *never be spiritually renovated*. He possesses no vantage ground in respect to his spiritual destitution or necessities. He is the son of want, and must be fed from the same store-house, and with the same food, as the lowest of his fellow creatures. There is a strait gait of knowledge through which he must pass on entering the kingdom, and many of the results of his reasonings must be abandoned at that entrance, while he confesses himself a mere disciple all the way in his progress.

But, again, the Gospel should be preached also with

II. *Fervor*. If any preacher think that plainness in itself will supply the want of warmth of feeling, he will be disappointed. A deep experimental and abiding conviction of the truth of the Gospel will produce a glorious enthusiasm, and without a degree of enthusiasm no lofty and arduous enterprise has ever been commenced, much less consummated. If at any time, apathy or a dull prosy listlessness be inexcusable, it is when we are unfolding and inculcating the sublime truths of revelation; when we are endeavoring to persuade men to flee from the wrath to come, and seek an interest in the blood-purchased salvation proffered in the gospel. Surely, on such an occasion, our hearts should burn with a holy fire. We should speak as the anointed of the Lord, with a profound consciousness that we are ambassadors from the court of heaven to a perishing, but still, salvable world, and also under a sense of our own responsibility and of the eternal consequences, for good or evil, that must result to those who hear us. It is only when *we feel*, that we can expect *others to feel*; when *our affections are moved*, that we are likely to influence *the hearts of our hearers*. Not that our zeal imparts a divine efficacy to the doctrines of the Gospel, but because it is in this way that God requires us to preach them; because this mode of preaching is in itself, humanly speaking, best adapted to the conformation of human nature, and has the promise that God will honor it with his blessing.

Peter was a man of quick and ardent impulses, and *three thousand* conversions constituted the rich fruit of a single sermon, delivered from the deep depths of his burning soul, on the day of Pentecost. That this glowing fervor was one of the chief elements in the character of Paul, is evident from the

spirit and manner in which he opposed the Gospel and persecuted the christians prior to his conversion; and who has ever been more successful in proclaiming the joyful tidings of the gospel? Luther's strongest characteristics were a zeal not to be chilled and an intrepidity that knew not how to cower, and God employed him to shake to its very centre the entire structure of papal abominations, and achieve the most glorious reformation in church and state that the world has witnessed since the apostolic era. So Whitefield, Davies, Payson, and numerous others who might be named, were all men of enthusiastic feelings, and preached with an ardor that was worthy of the solemnity of eternal interests; and we all know how signally God honored them as his instruments, and blessed their labors in the church. A minister of the Gospel asked Garrick "why it was that play-actors, who dealt in fiction, often moved their audience to tears, while men could sit under the sound of the Gospel without emotion?" "Because," replied the distinguished dramatist, "we actors present *fiction* as if it were *truth*, and you ministers preach *truth* as though it were *fiction*." This was a severe reproof, and though by far too sweeping, yet it must be confessed that there was too much ground for it to be regarded as wholly unmerited.

The Gospel is a divine revelation; it unfolds a scheme of redemption that was conceived in heaven by the Great God of the Universe; consummated on earth by the eternal Son of his love, at an expense of humiliation and suffering that can never be computed by finite intellect, it develops such a mysterious combination of unfathomable wisdom and stupendous love, that the most exalted of the created intelligences in heaven are inadequate to comprehend its height and depth and length and breadth. In it are bound up the ever-during interests and immutable destiny of countless myriads of undying souls! In this light we should regard the gospel; to the utmost possible extent we should learn to feel that such is its nature and high importance; and the fervor with which we preach it, should ever afford evidence that we thus *regard it*, and do thus *feel*.

Such convictions and feelings will inspire us with a *holy boldness*. Neither the hope of gain nor the frowns of the powerful, will betray us into a dereliction of duty. We shall feel strong in the God of our salvation, and fearless in the consciousness of the continual presence and protection of Him who has said: "Lo I am with you always, even unto the end of the world." Thus panoplied, we shall be ready, if duty call, to "go to Worms, though there were as many devils

there as tiles on the houses." We shall suppress no necessary truth; nor "shun to declare all the counsel of God," however unacceptable to the unregenerate and hardened sinner. If men take offense; if they decry us as zealots and fanatics; if they scoff, and persecute, and slander, speaking all manner of evil against us, it will be at their own peril, while we shall clear our skirts of their blood and save our own souls alive. We shall, "amid dangers thick as thought can make them," be able to exclaim with the calmness and serenity of the apostle: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 24.

Finally, the Gospel should be preached with—

III. *Prayerful dependence on God's Spirit.* Though *simplicity* and *fervor* are essential properties of the highest order of pulpit effort, yet, of themselves, they will not ensure success. However zealously the minister may perform his duty, ultimately his success depends upon the coöperation of divine grace. Without this he will preach to little purpose; his "labor is in vain and his strength is spent for naught." To the unconverted the gospel is "a sealed book," and none but Jehovah can "break the seal." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." 1 Cor. 2: 14. The two disciples to whom Christ joined himself, when on the way to Emmaus, remembered afterwards how "their hearts burned within them while he talked with them by the way, and *while he opened to them the Scriptures.*" Luke 24: 32. We all know that the Gospel was preached in vain to Lydia, until "*the Lord opened her heart* that she should attend to the things which were spoken of Paul." Acts 16: 24. It seems, then, that there is in the gospel, it matters not how preached, no inherent power to regenerate the sinner, and that so far as a thorough conversion is concerned, it is a "dead letter" until made effectual by the all-powerful working of God's Spirit. Hence says the apostle: "It is God that worketh in you both to will and to do of his good pleasure." Phil. 2: 13.; and again: "I have planted, Apollos watered; but God gave the increase." 1 Cor. 3: 6.

If then the natural, i. e. the animal or unregenerate man, "cannot receive," that is to say, neither apprehends nor comprehends "the things of the Spirit," among which must be enumerated the sublime truths of the Gospel; if they "are

foolishness to him," until unfolded and made efficacious by the Spirit; if it be God's peculiar prerogative to "open the Scriptures," to "open the heart," to "work in us," to "give the increase;" then surely no degree of *plainness* and *fervor* will avail to the conversion of the sinner, unless accompanied by the energies of the Holy Ghost. Hence, the Gospel must be preached in humble reliance on the Spirit's aid; in other words, we must look to God in believing prayer for his blessing. Luther represented prayer as a ladder upon which the christian climbs up to heaven, enters the Holy of Holies, and takes from the fulness of God grace for grace to help in every time of need. A *prayerless, self-confident* minister, who depends wholly or mainly upon his own intellect, the extent of his learning, and the power of his eloquence, will prove a curse to the church; and in eternity, "all reeking with the blood of souls," damned sinners will heap bitterest maledictions upon his head; and a *prayerless* people may be "hearers of the word," but they never will be "doers." A minister may possess *great* learning and *great* eloquence, and yet not be a *great* preacher. These qualities may secure a high degree of reputation, and gather large and delighted auditories. But valuable as they may be esteemed, they are not sufficient to constitute a successful preacher. He alone is *mighty in the pulpit* who carries with him thither the strength he has acquired in the closet; who is accustomed in his secret wrestlings with the God of Israel to say: "How can I go unless thou go with me; how can I speak unless thou speak by me; of what avail will my embassy be, unless my commission have thy signature and be accompanied by the working of thy grace?" — He is uneasy unless he obtains an explicit answer, thus: "Lo, I am with you." Then he goes before the people, not to *entertain* them with "beauties and graces," not to elicit their applause for his talents and rich imagery, but to deliver God's message, which can be made effectual only by God's mighty power, to the discomfiture of Satan and the deliverance of the poor sin-bound captive.

But it is not merely the duty of ministers who *preach*, but also of those who *hear*, — *to pray*. To secure the divine blessing essential to the fullest success of a preached gospel, there should be a united "offering up of prayer and supplications, with strong crying and tears, unto Him that is able to save from death." Such dependence upon the Spirit; such appeals to a throne of grace, ascending from hearts knit together in love, enlist omnipotence in our behalf; bring down Jesus-Jehovah himself into our assemblies, whose presence



fills the house with glory and imparts a divine efficacy, which makes the gospel "a savor of life unto life," and "the power and wisdom of God to the salvation of them that believe."

O, if ministers truly felt and could habitually realize, that their strength lies in God, and their success depends upon his blessing; if the church were more prayerful, constantly looking up to heaven for the outpouring of the Spirit upon ministers and people, how much more powerfully and profitably the gospel would be preached! It would "run and be glorified;" sinners would be converted by thousands; revival would follow revival in quick and triumphant succession; all God's churches would become burning and shining lights; the heathen would speedily be subdued to Immanuel's sceptre, and the whole world be filled with the knowledge and worship of the true God in Christ Jesus.

In this paper we have aimed at no more than an unpretending, unvarnished exhibition of the *mode* of preaching the gospel; perhaps on a future occasion we may advert to the *subject-matter* of pulpit ministration. For the present we merely remark, that the grand theme of evangelic preaching must be *salvation through a crucified Savior*. In the days of the apostles "the Jews required a sign and the Greeks sought after wisdom," but Paul preached "Christ crucified," and determined to know nothing among the Corinthians but "Christ and him crucified." He, indeed, had in himself much whereof he might justly have boasted before men, and yet we hear him exclaiming: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Whatever others would do, or whatever they would exult in, *he* could not glory in any thing short of the Cross, which involves the great doctrine that justification and salvation are only through Christ crucified, Christ having made an atonement for the sins of the world by his passion and death. And the apostle gloried, also, in the disgrace and persecution which he experienced, through his attachment to this crucified Christ, as he might well do, since this was in his case a mark of his fidelity.

O, what a model for ministers of the Gospel! Would they be preachers like Paul, they must imitate this example. — Would they obey God's command and conform to the pattern set by all the other apostles; would they exhibit God's power in converting sinners; his wisdom and mercy in reconciling them to himself, in harmonizing the claims of eternal justice and boundless love in order to the redemption of an apostate and perishing world; would they be successful in winning



souls, in rescuing them from going down to the pit and bringing them back, from their descending, headlong course, to the fold of their Great Shepherd and Bishop!—O then they must preach "Christ and him crucified." Let Jesus, the mighty Destroyer of sin, the Lovely One of Calvary, and his salvation, be the sum and substance of all their sermons. Let him be all and in all to themselves, and through them, be made all and in all to their hearers, and then each attentive hearer, though the sound of the Gospel salute his ears for the last time, will sufficiently understand the plan of redemption to escape from hell and fly to heaven. It was said of Payson, that every time he addressed a congregation the thought came up to his mind, that there might be one or another present who would never again have an opportunity to hear the gospel, and that he therefore framed every discourse so that, in this event, the unconverted hearer might be at no loss to save his soul, *if he would*. This will be the character of every sermon if *Christ crucified*, if *salvation through the atonement of a suffering Savior* be, as it should be, its centre and circumference. But let this glorious theme, by all means, be proclaimed PLAINLY, FERVENTLY, PRAYERFULLY. Ministers who thus preach, God will bless more and more abundantly, and make them a rich and everlasting blessing to those committed to their trust, and to the world at large.

Would to the Lord! that all Christ's ministering servants could learn, when in the pulpit, entirely to lose sight of self; to hide altogether behind the Cross and so hold up Jesus constantly and evermore before their dying and yet undying audience, that they could see naught but HIM, and thus be constrained to *look* at him, *embrace* him, and *trust in him for salvation*!

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#### ARTICLE VI.

JOURNAL OF A VOYAGE FROM PHILADELPHIA TO EBENEZER, IN GEORGIA, &c., IN THE YEARS 1774 AND 1775, BY HENRY MELCHIOR MÜHLENBERG, D. D.

Translated from an unpublished German manuscript, by Rev. J. W. Richards, Pastor of St. John's Church, and Prof. of German in Lafayette College, Easton, Pa.

(Continued from p. 419.)

WEDNESDAY, Oct. 19. Messrs. Kalteisen, Kimmel, Speidel and merchant May were engaged early in removing our

goods from the vessel ; after much trouble they returned to our lodgings. Our host had overlifted and overheated himself and appeared to be getting sick which alarmed me much. I had yet one *pulvis solar.* remaining, which I gave him and he was restored. The so-called "German Benevolent Society" of this place, held a quarterly meeting to-day. According to Mr. Kalteisen, it was founded about eight years ago, January 15, 1766, and increased to upwards of eighty members, living in the town and country, of whom upwards of fifty are still living. The Society possesses good rules and regulations, and its object is to establish a fund from the interest of which its poor members, or their widows and orphans are to be supported as far as possible, and to be trained up as christians and good citizens. An annual meeting is held ; also, quarterly, and weekly special ones, when every member must pay his dues and fines. During the past years they have funded on interest a capital of more than £400 sterling. The capital is to be perpetuated, and the interest is to be gradually applied for the relief of every such poor member or of his widow and orphans, as shall have been connected seven years with the Society, and have paid their contributions. This commendable society is in a measure the flower and crown of the German nation in this place. It has its officers, servants, and laws, and whoever transgresses grossly and carelessly against these, is either fined or expelled. The officers are a President, Vice President, the first and second Superintendents, the Secretary, the Treasurer and two Stewards, all of whom must live in town and be annually elected by a majority of votes at the annual meeting. The heads of this praise-worthy society honored me with a friendly and special invitation to dine with them to-day and attend their meeting. I did not decline it, as it would afford me an opportunity of closer acquaintance with the most refined and respectable members of our German nation in this place. The Vice President and Treasurer came for me at 1 P. M., and escorted me to the meeting, after I had first been shaved and my wig had been dressed. The principal part of the business had been transacted in the morning and nothing remained but the disposal of an application for membership by a German citizen. The President struck the table three times with his hammer, which was echoed by the Vice President's official hammer—all became quiet immediately; when the President stated that the applicant bore a good character, which was confirmed by the Vice President. A vote was then taken and the applicant was unanimously elected, and received the right hand of fellowship.

I was called upon to offer prayer both before and after dinner, and every thing was conducted in a friendly, orderly and quiet manner, for nature was busy laying in provision.

The members present were: Messrs. 1) Michael Kalteisen, President; 2) Henry Timrod, Vice President; 3) Henry Lindauer, 1st Superintendent; 4) Joseph Kimmel, 2d Superin't; 5) Abraham Speidel, Treasurer; 6) Charles Grüber, Sec'y; 7) Conrad Schleiffer, Steward. — Members; 8) Christopher Scheets, 9) Frederick Kreitner, 10) John Kirchner, 11) Michael Zeller, 12) Philip Meyer, 13) Christian Sigwald, 14) Paul Schmeiser, 15) John Deleke, 16) Michael Muckenfuss, 17) Ludwig Timmon, 18) Melchior Werly, 19) Dr. George Hahnbaum, 20) Jacob Willeman, 21) Francis Copia, 22) Louis Peterman, 23) Philip Girham, 24) Herman Nueffer, 25) Peter Meursat, 26) Michael Copia, 27) Philip Mensing, 28) George Jung, 29) Martin Müller, 30) Caspar Erhard, 31) Christopher Willeman, 32) John Freymuth, 33) John Fisher, the newly elected member. Immediately after dinner and prayer I took leave of each member present, and was reëscorted home by the Vice President and Treasurer. Of this S. T. Society it may be remarked that its rules have been increased from time to time, as may be seen in their Protocol, but which have not yet been printed, viz., Rule 33, a Vice President shall be elected at the annual meeting. Rule 34. The Secretary shall receive annually £52 Carolina currency, but be liable for his dues and fines, as other members. Rule 35. The funded capital dare not be touched, but a standing committee of five members shall be elected annually, which shall investigate the condition of the needy members applying, and of their families, and report at the meeting of the officers, and then it shall be decided whether, when and how relief shall be afforded. No relief, from the interest, is granted to any person who has not been a worthy member for seven years, except to poor widows and children of such as have been members for a less time. Neither is relief granted without application and without a majority of nine votes in a regular meeting. Rule 36. The officers to be called Stewards shall have equal rights with the other members.

Oct. 20. I received an agreeable letter from Rev. John George Fredericks, Lutheran minister in Amelia Township, one hundred miles in the country, dated Oct. 15, 1774, in which he states that he learned my arrival in Charleston, first from Rev. Hochheimer, who travelled through here, and was assured of it by letter of Sept. 20th ult., which afforded him very great pleasure and induced him to prepare for a journey

to Charleston, but that he was prevented by sickness and the fear of not meeting me here, especially as I had intimated in my letter that I intended, God willing, to continue my journey to Georgia in October. But that he would request my host, Mr. Kimmel, to inform him when I returned to Charleston, and then, if we lived, visit me, &c. &c. The person bringing the letter returning to-morrow, I answered my letter and sought to encourage him to fight the good fight, to keep the faith and to finish the course, &c. He sustains a good character for sound doctrine and exemplary conduct, among informed persons; he has no family and is satisfied with the necessaries of life. A laborer, standing thus alone in the wilderness among rude people, must be much encouraged when he receives unexpectedly a few lines of comfort from a fellow-suffering and tempted cross-bearer — as is manifest from his answer to my first letter. It is written, "woe to him that is alone!" Yea, also to him who standeth with another and can not bear with the faults of his pardoned fellow-laborer, and can not rejoice in his gracious gifts, but wishes to be beloved and honored alone and is not willing to love and honor. To-day my wife rode out again for the first time to breathe fresh air with Mrs. Kimmel. Towards evening Capt. Wright arrived here safely with his brigantine from Philadelphia. My host came home very pleasantly and handed me a packet containing the following: 1) a cordial letter from his reverence, Pastor Kuntze, dated Philadelphia, Oct. 10, a. c. 2) Three quarto pages of handsome white paper, and one page written full and hastily from my son Henry, dated Oct. 12, a. c., from which I could infer that many duties, want of time and strength prevented him from writing more. It afforded us much joy in a strange place to hear from our relations at home. The goodness and mercy of our Savior be humbly praised for protection and favor, for every, known and unknown, undeserved blessing. It being said that we would leave this week, I immediately wrote till midnight a whole sheet full of little matters to my children, and informed them, 1) of my wife and daughter's sickness; 2) of our intended departure to Georgia by sea; 3) of the state of the congregation in this place; 4) concerning Mr. Daser; 5) of an intended call to the venerable fathers in Europe for a preacher for this congregation, and concluded with many salutations to our children and friends; dated Oct. 20, anni curr. Mr. Michael Keller requested me to enquire after his brother, John Leonard Keller, who arrived here in America, with his parents and sisters, from Würtemberg, A. D.

1752. His brother Leonard is said to have turned his steps towards Virginia — and I am to enquire of Peter Mühlenberg.

Oct. 21. Last night, about 1 o'clock, I heard firing and beating of drums, but knew not what it signified until this morning, when I learned that it was an alarm of fire, the fire, however, having soon been extinguished. My host, Mr. Kimmel, was summoned to-day on a jury; two English carpenters having last evening practised the unchristian and irrational law of fisticuffs, time immemorial customary among them, and one of them having remained dead on the spot. The jury were assisted by an experienced physician who examined the corpse and ascertained that he had previously labored under disease of the spleen and lungs, and that the already weak building had been shattered and ruined by hard blows of the fist. After investigation the jury could not decide that it was a wilful and malicious murder, but rather an accidental and unintentional one, inasmuch as neither designed to kill the other, but merely to box and pommel each other and then to renew the friendship again over a bowl of punch. No trace of this is found in the law of nature or of nations, much less in the statutes of a higher revelation; on the contrary, the custom must have been derived from oxen and horses and other horned and cloven-footed cattle, who box, horn, kick and scratch each other until the weaker is prostrated and stretches out his legs.

In the afternoon I was requested to baptize the child of the son-in-law of the late Rev. Hahnbaum. The father is Monsieur Peter Meurset, the mother of the child is Aemilia Meurset; the child was named Aemilia Dorothea Magdalena, and born Sept. 12, 1774. The sponsors were widow Dorothea Schrad, widow Magdalena Swartz Kops, and Mr. Peter Horlbeck. Thence I visited Mr. Werley and his wife and took leave of them. In the evening I was visited by Messrs. May, Timrod and Kalteisen till 10 o'clock.

Oct. 22. In the morning I baptized a child which the parent had brought thirty miles from the country. As the father often drinks too much, no one whom he knew was willing to become godfather. But should a child, that without its knowledge and will was conceived in sin and born in the flesh, and also without its knowledge and merit, through grace, was included in the redemption through Jesus Christ, be excluded from the covenant of grace, because of its immoral father? Especially as the owner Himself pleads for babes and sucklings, and commands that they shall be suffered, and not forbidden, to come unto him, because of such is the kingdom

of God. And how can god-parents (or sponsors) promise much and perform their duties in the widely extended and continually changing relations of America, where either the parents and their children, or the sponsors, remove from fifty to one hundred, yea, several hundred miles from each other? It is not here like in Europe where civil or christian societies remain together in cities and towns, and can fulfill such promises; whereas, on the contrary, here migrations are subject to continual changes. My humble conviction is as follows: The child belongs to its proprietor who has created and redeemed and desires to sanctify it: give unto God what is God's, or dedicate and sacrifice the child, or plant it in the kingdom of grace of Jesus Christ; a thing so important should be established with the testimony of two or three witnesses; the duty and great responsibility of the parents, to train up their children in the nurture and admonition of the Lord, remains, and if they neglect themselves and their children, the Lord will require the neglected blood at their hands! The minister commits [übergibt] the child to the Lord with prayer and the word of God, inculcates their duties upon the parents, and records the holy covenant-act, as is proper, and takes especial care to feed the lambs of Jesus in catechization! The parents of the aforesaid child were Robert Einsiedler and his wife Dorothea. It was born Sept. 18, 1774. I requested my host, Mr. Kimmel, to stand as witness, together with a friend of the parents, Elizabeth Carlin, and they named the child Joseph. Was visited afterwards by Mr. Werly—was informed also that the vessel could not sail for Savannah before next Monday. Our host received to-day a keg of saurkraut, sent him by his friend and correspondent, Mr. Memminger, of Philadelphia, per Captain Wright's vessel. Such things being rare and not being easily preserved in so warm a climate, this rarity caused a sensual gratification in the family, and I cannot deny that I participated therein. I have not yet arrived at that *Etat d'abandon* upon which, in my younger years, French and German fanatical moralists so earnestly insisted, and taught: that a man to be a perfect christian must progress so far in the self-denial as to be unsusceptible to cold and heat, and distinguish no difference in taste between sour and sweet, bitter and lukewarm, &c. It might hold good of those who are extremely sick, or of the dead; but as long as our rational soul is connected with a healthy body in possession of its organs of sensation, it cannot be true. It does not exist in the chosen Son of God, our most exalted, perfect and best Original; on the contrary, we find in Him the most acute,

keen, and pure taste and feeling in his humanity, in subordination, however, to the anointed superior faculties of the soul connected with the Divinity. I remember that a person professed to have attained the *État d'abandon*, and also instructed others therein. A number of persons having assembled in a large room, the moralist seated himself with his back against a lukewarm stove, and with an elevated mien and language taught them, that a child of God must be insensible to the difference between cold and warm, sour and sweet! In the meanwhile, the simple-minded maid in the kitchen, thinking to confer a favor upon the teacher and the audience, so increased the fire that the stove became very hot. The teacher, already warmed by his animated exhortation, feeling the very penetrating heat on his back, sprang from his chair and angrily exclaimed: "what senseless and ungodly fire-making is this?" An old man, sitting near, caught him by the hand, and said: "Sir, Sir, you were teaching us that we must be insensible to feeling!" But it was now too late, the milk was spilt, because theory and practice had no foundation, not harmonizing together.

Another pretender to holiness of the same caste visited a family in Philadelphia and was invited to breakfast with them. The mother of the family had placed a salt-cellar and a sugar bowl upon the table. The perfect guest dipped his morsel continually into the sugar bowl. The lady enquired why he did not prefer to dip his food into the salt? He answered: all creatures were alike to him; he was subject to self-denial. She could not believe him, and thought, if all things were indifferent to him, he might either have eaten his food without dipping it at all, or the salt or sugar, without food. It is even so; we imagine ourselves either to be entirely spirit, and forget that a body is still connected with it; or pretend to be entirely body and sensuality without an immortal spirit. "Happy they who know the golden mean!"<sup>1</sup> The way, the means and the order prescribed for us by the highest revelation, according to the plan of salvation formed by infinite love and wisdom, are the most attainable, correct and beneficial for our state and formation.

This afternoon I had an acceptable visit from the Reformed minister, the Rev. Theus, of the Congeries, [Kongaree] in South Carolina, one hundred and twenty miles from Charleston. His brother Theus, a painter lately deceased, received me as a stranger most kindly into his house, when, thirty-two

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<sup>1</sup> Medium tenuere beati.



years ago, I travelled through here on my journey from Savannah to Philadelphia, and afforded me an opportunity to preach on Sunday to the then yet few German families. The Lord requite his love in eternity! The aforesaid pastor Theus came with his parents into this country from Switzerland as a candidatus Theologiae, was examined and ordained by the reverend English Presbyterian Ministerium, and since 1739 has performed the duties of the ministerial office in the scattered country congregations among the German Reformed and Lutheran inhabitants, and has conducted himself with the propriety and fidelity due his station, according to the testimony of capable witnesses. We had agreeable conversation, and he promised me a written account of church matters in these country congregations, which, moreover, he is best able to furnish, having lived longest in this country, and being an erudite man. He also furnished me with a more detailed description of the sect mentioned Oct. 5, the members living near him. At a certain time he came unexpectedly into their meeting, and found Jacob Weber contending that he was God; and the said Smith Peter [or Peter Schmidt] insisting that himself was Christ, and that the unconverted members must be healed through his stripes. Pastor Theus opposing such blasphemy, the leaders became enraged and threatened his life and counselled with their rabble whether to drown or hang him. He escaped, however, from their hands, fled to the river and fortunately found a negro with his canoe at the shore, sprang into it, and was conveyed across.

Oct. 23. The ship not yet departing, and I remaining here, I conducted divine worship again. I preached in the morning from the pericope for the twenty-first Sunday after Trinity, and in the afternoon from John 7: 37, 38. In the evening Esquire Miller, of Savannah, came and informed me that Israel Heintzelman had died from an unlucky fall from his horse, and was buried; he brought also letters from Philadelphia, given to him in charge by Captain Bunner. 1) one from Mr. Kuntze, dated Sept. 23, 1774. 2) a short letter from Mrs. Margaret Kuntze, to her sister Mary. 3) a letter from John Peter Muehlenberg, in which he communicates the death and burial of his first-born, a little daughter, dated Sept. 13, ann: cur: 4) a letter from Henry Muehlenberg, jun., dated Sept. 10 and 22, a. c. This evening I added a postscript to my letter of Oct. 20, and acknowledged the receipt of the letters from Philadelphia via Savannah, per Mr. Miller. Last night about 2 P. M., a fire occurred in the town, but was soon extinguished. On such occasions the military guard must turn out

under arms for fear of the negroes. The account of Israel Heintzleman's death<sup>1</sup> and some remarks in the letters from Philadelphia, caused us a sleepless night—because we cannot yet believe that all things work together for our good.

Oct. 24. Wrote a few English lines additional to Henry Mühlenberg, jun. This morning we had our baggage conveyed again to the ship, and we were told the vessel would sail with certainty at 3 P. M.—but we were disappointed again and are almost alarmed, for we cannot foretell, and do not know what it signifies. It is written: "Wait on the Lord: be of good courage, and he shall strengthen thine heart." It is said now, that the vessel will sail to-morrow evening. This morning a respectable English lady brought a widow of the Episcopal church to us, in a coach, and informed us that she would sail in our company to Savannah, and recommended her to my protection and attention. I was confounded, and told her we were only plain people, old and infirm, inexperienced in refined compliments, and unable to protect ourselves, being dependent upon the protection of a gracious God, and relying on the mercy of the Most High. As regarded attention, we would cheerfully do all that the grace of God would permit us. It is true, it appeared rather hazardous and alarming for me to protect and attend, upon a vessel tossed to and fro, and driven hither and thither by wind and waves, a lady accustomed to dress and live in the first fashion and style; especially as I am always troubled with sea sickness myself, have a sick wife to care for, and am utterly ignorant if any thing should be displaced among the ingenious head-dresses and innumerable folds. However, I promised that my daughter, if spared from sea sickness, should attend her.

Oct. 25. The owner of the vessel says we shall leave to-day, the Lord willing. An Elder of the congregation showed me an answer from Rev. Mr. Martin, in which he states that in compliance with the desire of the Vestry, he will serve the Evangelical congregation of this place one and a half years, and, *Deo volente*, will take charge the first Sunday in Advent. Thus, it appears, this object is gained, that the congregation will be supplied in the meanwhile, until it can be seen what will result from the critical strife between the colonies and their angry mother, and whether the intended call to our rev-

<sup>1</sup> Israel Matthias Heintzleman was a son of Rev. Matthias Heintzleman, of the Lutheran church of Philadelphia, who died Feb. 9, 1756. His mother was a daughter of Conrad Weiser, and a sister to Mühlenberg's wife, which no doubt was a cause of its affecting him so much. Israel was an only child, having been born a day after his father's death. He was the father of the late Dr. Heintzleman, of Philadelphia.—Tr.

erend Fathers for an ordained minister will meet with the desired effect. To-day the cannon on the batteries were fired, and the King's Officers ate and drank healths, in commemoration of his Majesty, George the III. attaining the throne.—Towards evening I was requested to bury a poor member of the congregation, who was confined four years to bed with sickness, and lost his sight the last two years. He is said to have had good theoretical knowledge of the truth, and to have gained experience through continued affliction, and to have desired his end, which I rejoiced to hear. My text was Psalm 23. Afterwards I bade adieu to a number of friends.

Oct. 26. At last the vessel is about to sail. A respectable English lady offered to convey us to the ship in her coach.—But we declined it politely, preferring to go on foot, as we expected to have sufficient undulating motion in our sea-coach. At 2 p. m., we took affectionate leave of our kind hosts, and were accompanied by them and their children, and also by Messrs. Kalteisen, Speidel, Kreutner, Dr. Günter, &c., to the shore, and suffered to depart with many wishes and tears.—The ship, called a Schooner, was to make, as I understood, its last voyage and then to be discharged, it having, like myself, become old and decayed. It was heavily laden with animate and inanimate creatures, namely: 1) with the English widow and her young son, mentioned Oct. 24. 2) with eight English male passengers. 3) with four German females from Charleston. 4) with new negroes lately arrived from Africa and sold. 5) with other burdens and baggage. The sailors were strong negroes. I immediately betook myself and sick wife and daughter, together with the English lady, into the cabin. There we found four bedsteads ingeniously contrived like cow-racks. One was occupied by the lady and her son, the second by my daughter, the third by an English gentleman, and the fourth remained for my wife and myself. An almost insupportable stench filled the cabin, as though rats had been poisoned and had putrified in their hiding places. We set sail at 3 p. m., were favored with a pretty good wind, and at 7 p. m. had safely passed the sand banks. The English lady and her son were the first in the cabin attacked with sea sickness, and my daughter next, and disgorged whatever they had received at parting from their friends the last few days. According to promise, I ought now to have attended on the sick, but was compelled myself to escape on my knees from the cabin, and seek in the dark, some opening on the deck, where the *invertus motus peristalticus* exercised me—for sea-sickness, like yawning, is catching. This act having

been played, sleep followed. Three other passengers sought the cabin, and reclined on chests and boxes. My wife and I had only a narrow trough left us; we therefore agreed to divide—she watched beside the rack from seven to twelve o'clock, and let me lie in it, and from twelve to six o'clock I watched and she lay on the bedstead. But we could not sleep, for independent of the overpowering stench, the mosquitoes swarmed around our heads, and on the floor were innumerable cockroaches, a species of insects about as large, and formed like the beetle, black of color, which seek victuals, and gnaw at the clothes, and attack human beings asleep. I wished them in Europe in the insect cabinets. Beneath, above, and on all sides of the cabin, between the old wainscot, the rats and the mice were in motion, and fought and clamored; and the vessel tossed to and fro, up and down, like a drunken Frenchman dancing a country minuet.

Oct. 27. At 6 A. M. we lived to see the breaking day once more, after we had sighed "Watchman is the night night spent?" At 7 o'clock we had a heavy fog, and the Captain got lost in his course, the wind being pretty strong. The lead was cast and they sung out, five fathoms—they tried to avoid and found four fathoms, and still further only three fathoms. Suddenly a cry was heard—the Captain let down the sails hastily, clasped his hands above his head, and exclaimed, we are between rocks and sand-banks, and said we could expect nothing but that the ship would momentarily strike and founder. Some of the women wept, and the rest trembled. A few moments before my wife had struck upon a passage in the "Golden Treasury," [Bogatzky's *Schatzkästlein*<sup>1</sup>] which says: "The Lord went before them [his people] by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire," &c. This was her anchor. I cannot describe all that passed through my mind and thoughts. In short, it is hard, when a man has his wife and child at his side, and he must think that he and they must perish violently, &c. I represented to myself the voyage on the Galilean sea, when the disciples cried: "Lord save us, we perish!" and thought of the reproof of our Savior: "O ye of little faith, why do ye doubt?" I desired strong faith, but could not apply the encouragement to myself, for the disciples were chosen and called to perform great things in the world, therefore they could not and did not perish in the storm. This did not apply to me,

<sup>1</sup>The book is in the translator's possession, and is filled with notes and other evidences of having been well read.—Tn.

an unprofitable servant. I know well what the Lord can do, but know not what he will do; where, when, and how he will call away the children of men. It is, and ever will be a momentous change to depart from time to eternity! At 8½ o'clock the sun peeped forth again, and the Lord opened a door for our escape, and we sailed along comfortably until 2 P. M., when we anchored safely before Savannah, and landed. An old sea captain, who had been a passenger on the ship, accompanied us to a wealthy German of the place, Mr. Stephen Miller, a member of our church, and of the State Assembly, a benevolent man, whom we had had the pleasure to become acquainted with in former years in Philadelphia, he having brought his oldest son thither to be instructed and confirmed by Rev. Kuntze. His reverence, P. Zubly, D. D., had already previously invited us most kindly, to lodge with him, and came immediately to our quarters, but found it with me advisable, that I should remain with Mr. Miller, inasmuch as some of Rev. Triebner's adherents had already intimated that Mühlberg was not Lutheran but Reformed, and therefore incapable of concluding anything impartially; and if I were, in addition, to lodge with Rev. Zubly, the suspicion would be strengthened. Moreover, a member of Rev. Rabenhorst's party happened to be here, who offered to take some baggage with him and leave it with Rev. Rabenhorst, and I promised to stop first with him.

Oct. 28. In the morning I wrote a brief Journal of our voyage from Charleston hither, and sent it by mail to Charleston, to our friends, according to promise, as they were very much concerned to know how we would fare in our journey. According to invitation, I and my family dined with Rev. Dr. Zubly, and I spent the afternoon very pleasantly with him in his library and study. He is an experienced, influential, learned, prudent, and very industrious man, of a sanguine temperament. He has a larger collection of fine books than any I have seen in America. The external appearance of his library and study is not surpassed by the most superior in Germany. All the books appear like trees that lose their fruit and leaves in Autumn, so that innumerable printed leaves, whole and half tracts, manuscripts, &c., are scattered on the floor.— It reminded me of the polyhistorian Markosius, and our venerable Bogatzky, whose studies are said also to appear in such good order; the most noted housewife dare not venture to arrange anything in them, lest she should put them in disorder!

The worthy Dr. Zubly advised me not to remain at first with either of the pastors at Ebenezer, on the contrary, to invite both of them to meet me previously in private, which I did, as the following lines written alike to each of them, will show.

"Rev. Pastor—beloved brother in the Lord: Our venerable fathers, the chaplain Ziegenhagen, Sen. Urlsperger and various members of the venerable "Society for the promotion of Christian knowledge,"<sup>1</sup> have required of me, already for a year past, to visit, once more before my end, our beloved Ebenezer, and to ascertain whether the existing difficulties may not by the grace of God, be removed, and love and peace be restored between the respective teachers, and pastors, and congregations. The above mentioned beloved fathers have provided me with full powers for this purpose. Nothing but love has induced me to accept the paternal commission, and in the name of God to undertake the weary journey. After many difficulties I arrived yesterday here in Savannah, with my sick wife and daughter, and was received kindly by Mr. Stephen Miller. Inasmuch as I, one of the least of your brethren, wish to act with the greatest impartiality, and am accountable for it, and heartily desire to confer previously alone with my worthy brethren in the ministry, therefore I humbly request both the reverend pastors and brethren in Christ to favor me, an old and yet somewhat weary cross-bearer, with a visit, God willing, next Monday, Tuesday, or any other day, here in Savannah, at the house of Mr. Stephen Miller. I would prefer conferring not only with one, but with both of my beloved brethren at the same time, if circumstances will permit such a visit.—My reverend brethren will therefore please arrange with each other what day will suit them, and inform me, and in the meanwhile greet their respected families for us, who am, and hope to remain my reverend and much beloved brother's humble servant,

HENRY MÜHLENBERG, SEN."

*Savannah, Oct. 28, 1774.*

The above lines I gave to-day to Mr. Ziegler of Ebenezer, for delivery, viz: one to Rev. P. Rabenhorst, and one to Rev. Triebner, and the above copy I kept for myself.

Oct. 29. This morning I was visited by a man of our confession, aged 70 years, who remembered with satisfaction, that about this time 32 years ago he rowed me and the late Rev. Gronau on the water to Ebenezer, and that on the way we sang, "Höchster Priester, der du dich Selbst geopfert hast für

<sup>1</sup>"Societas de propaganda cognitione Christi."

mich," &c. He has now resided many years in Savannah, and told me how he had fared bodily and spiritually these 32 years. I accompanied his narration with various remarks.—

(Memoranda: On my arrival in Charleston, I gave the helmsman, cabin waiter and others £1. 3s.; in Charleston for an umbrella, without which one cannot walk out and live, £1 10s.; for a pair of knee buckles, 10s.; to the poor widow of the late Mr. Theus, with whom I lodged here 32 years ago, 7s. 6d.; to the poor Reformed minister, Theus, who promised to prepare for me a narrative of the ecclesiastical affairs of the German Protestants in South Carolina, 15s. To the collection for Rev. Daser's departure, £2. 5s.; to the negroes and servants in our quarters where we lodged seven weeks, a present of £1; total, to the negroes who conveyed our baggage twice to the vessel, a gift 5s.; a cheese for our voyage, 7s. 6d.; writing paper, 4s. 6d.; on the trip to Savannah, to the steersman, 3s.; the cabin boy 1s.; fare for 3 persons from Charleston to Savannah, 3 guineas; amounts to £5. 2s. paid for us by Esquire Miller; additional in Charleston, for seven weeks to the barber and perruquier, 15s. 8d.; without calculating other small necessary items.) Saturday afternoon I read a tract borrowed of his reverence, Dr. Zubly. In the evening received the following answer from pastor Rabenhorst:

*"New Providence, Oct. 29, 1774.*

Reverend Senior, beloved pastor in the Lord; your most acceptable note of the 28th inst. was handed to me by Luke Ziegler; at the same time Mr. Rosberg arrived, to whom I communicated the contents, without being enabled to consult first with Mr. Triebner. We humbly thank our kind Father in heaven that he has hitherto led and guarded you, and those that are dear to you. Your arrival causes me both joy and sorrow. The concern manifested for Ebenezer by our worthy fathers and the venerable members of the Society, and your love and care in behalf of this vineyard of the Lord, and the gratification of seeing you, God willing; all this rejoices me. But the misery of my people and fold, and that scarcely a wise man should be found in Ebenezer to heal this breach so that an old and labor-wearied servant must journey many hundred miles to try and remedy the evil, &c. This troubles me in my very heart. "Be still, O my soul and wait upon the Lord," &c. In accordance with your desire, I shall visit you on the appointed Monday, and this the more readily, as I had already determined, D. v., to see you on that day, and to take with me to my home one of your family, so dear to me and my wife. I will inform Mr. Triebner of this ap-



pointment, that he may regulate himself accordingly. The Lord direct my way to you, and grant that we may rejoice together in him, and that our hearts may be glad! Without writing much at present with ink and pen, I remain, Rev. pastor, with cordial salutation, and desire from me and my wife to see you soon, and to have you with us, your most humble, sincere and lowly fellow servant,

CHRISTIAN RABENHORST."

Oct. 30. I preached morning and afternoon in the German Lutheran church of this place, from the texts, Matt. 18; 22-33, and Gen. 28. A tolerable number was collected, and was very attentive. About ten years ago they bought a lot for £150 sterling, and a wooden building (formerly a court house [Rathhaus,]) for £18 sterling, which they rolled to the place and prepared for worship, providing it with a steeple and bell, and were visited every six weeks, and served with the means of grace by Rev. pastor Rabenhorst, of New Providence, i. e. Ebenezer. They use the Halle hymn-book, sing in good order, though without a cantor or precentor, whose service the minister must perform in addition to his own. The people conducted themselves modestly, mannerly and friendly towards me, but I cannot judge of their spiritual state. Nevertheless, I am assured that the labor of their faithful pastors has not been without blessing and fruit among them, for the word of the Lord shall not return void, and he has promised to be graciously present where his comforting gospel is preached in his name, and the other appointed means of grace are faithfully used, and are illustrated with an exemplary life. The servants of Christ, with the help of the Lord, can only plant and water; the increase must come from the Lord. Rev. Dr. Zubly preached in the morning in his country congregation; in the afternoon here in English, and in the evening in German; so that the German inhabitants have an opportunity of hearing the word of God preached in the German language once every Sunday, and this is a great blessing for our Germans, scattered as they are among all nations, in this remote wilderness, if they will but properly apply and use it.

Oct. 31. Conferred with my host, Esquire Miller, concerning the external circumstances of the church of this place, and learned that six men purchased the ground and building and had the deed made to them and their heirs in fee simple. But they have not yet given a declaration of trust, that it is for an Evangelical German Lutheran church, because a debt of about £30 sterling still rests upon it, for which these six men are still obligated — therefore the ground and building, according

to the State laws, belong yet to these six men and their heirs. Were the members of the congregation to unite and pay the whole debt, then it would be the duty of these six owners to make a declaration of trust, or declare by document, that the ground and building is to belong forever to an Evangelical Lutheran congregation. But German heads will not, and partly cannot, understand and recognize the laws of this country, and self-interest and self-conceit are apt to be mingled up with it, viz.: *an itching for Episcopal rights and patronage.*<sup>1</sup> A visit from Mrs. Keller, whose mother and sister, viz.: the wife of Andrew Tag, were known to me many years in Philadelphia, but who moved together, in the Spring to Canecoshick.<sup>2</sup> Mrs. Keller fears God and seeks grace with her Savior; she has been tried by many a trouble, and has been trained by the Word and the Spirit. In the afternoon I had the pleasure for the first time in my life to see the two pastors of Ebenezer, viz. Rev. Mr. Rabenhorst and Rev. Mr. Triebner. I gave them the commission I had received from his reverence, Senior Urlsperger, and Court-chaplain Ziegenhagen, to peruse; and then read to them the double instructions given me by the venerable fathers, and enquired whether they acknowledged them to be authentic, and recognized me as empowered, and would permit me to act in accordance with my authority as far as God would enable me? Answer, yes. I assured them they would find me very imperfect, but without guile, and requested them to add their written ratification or approval to my commission. This was done and reads as follows: "I have read, Oct. 31, 1774, the power or commission, which by the wise providence of God, was given by the venerable fathers of Ebenezer to the worthy pastor Mühlberg, and hereby acknowledge that I will cheerfully and most willingly yield obedience to it—to which I testify with my signature. Savannah, Oct. 31, 1774. CHRISTIAN RABENHORST."

"I, the undersigned, testify that I willingly agree to acquiesce in and obey the commission which their worthy reverences, Court-chaplain Ziegenhagen and Senior Urlsperger have given to pastor Mühlberg.

CHRISTIAN FRED. TRIEBNER."

Afterwards I requested them, that in accordance with the second rule of my instructions, they should curtail as much as possible the number of their charges against each other and reduce them to a few principal charges, and each party give them to me in writing. Then, God willing, a day might be

<sup>1</sup> Pruritus pro jure episcopali et patronatus.

<sup>2</sup> Conocogeauge?

appointed for the investigation of the matter and some of the vestry might be present. But I entreated that if important charges, calculated to affect their office and character, or congregations, were brought forward, that then credible witnesses should be produced and they must be qualified or put on oath. They promised to prepare their charges in a few days and hand them to me. I enquired where I could and should remain with my wife and daughter. Pastor Rabenhorst kindly offered that we should remain first at his house, and that afterwards further opportunity would present itself — and pastor Triebner also offered to receive us, and was willing to yield his dwelling to us and to remove meanwhile into another house. Mr. Rabenhorst will remain here to-morrow, and our kind host, Mr. Miller, will provide a chaise, so that we expect, D. v. to commence our journey to Ebenezer the day after to-morrow. To-day I received a letter from Esquire Treulein, in which he sorrowfully communicated that young Israel Heinzelman fell from his horse the 11th of last September, and died in consequence thereof, Sept. 12th. He stated that the lad had conducted himself well and orderly with him, and had endeared himself very much to him, and that the event troubled him very much! He says, that having loved him like his own child, he was willing to give him his daughter Rachel to wife after he had obtained his majority.

The ministers remained with me until evening, and Mr. Triebner tarried an hour and a half longer, and related to me the deplorable difficulty, but only one-sided. I could listen, but could not decide, because the other party was not present, and each party supposes itself right. One point, however, secretly alarmed me, of which, however, I am not yet certain, namely, the Jerusalem's church, the principal church in Ebenezer, is said to have received a grant from his Excellency, the Governor, and the Council in which the lot of ground and the building are assigned to the church of England, its Articles and rites. Should this be true and unalterable, and those of the High Church should obtain a footing, then Ebenezer and its appurtenances will fall into an entirely strange channel, and the many kindnesses shown and the earnest exertions made, &c., will be abortive. I fear it was missed in the cutting out. We poor ministers have enough to do with our important office, are not masters of the English constitution and laws, and cannot anticipate the consequences. In the beginning it would have been easy to secure a church-order, and to obtain a charter, &c., but who knows and sees all things in

advance? God grant it may be more favorable, and that my fears may be groundless!

Nov. 1. Visited by Rev. Dr. Zubly, who, in his kindness, went to the trouble of procuring for me, from the chancery office, an authentic copy of the grant of the mill place in Ebenezer. [5 s. sterling]. Rev. Rabenhorst, Triebner, and Dr. Zubly dined with me at my lodgings at Mr. Miller's. The Rev. pastors wished to take me with them to-morrow to Ebenezer. I thought it more advisable, however, to write first to the principal men of both parties, and meanwhile to remain here.

"To J. A. Treutler, Esq., Ebenezer. Respected Sir and worthy friend and well-wisher: your kind note of Oct. 29, a. c. was duly received by me, through Pastor Rabenhorst, and I thank you for the intelligence respecting the mournful occurrence with Israel Heintzleman. No sparrow falls to the earth without the knowledge and will of God, much less a human being, and there is "no evil in the city and the Lord has not done it," and with the wisest purpose, &c. I lay my hand upon my mouth and think, what God doeth is well done, and his will is just. God is faithful and there is no evil in Him, &c.

A great and important matter causes my arrival at this place. More than a year past, I was repeatedly requested by our venerable fathers, namely, Court-chaplain Ziegenhagen, Senior Urlsperger, and other worthy members of the venerable "Society for promoting christian knowledge," to visit Ebenezer, and to try whether, with the help of God, the alas! deeply rooted contention and disunion might not be healed and peaceably settled. For which purpose I have received powers and instructions from the aforesaid fathers, and, through the application of said Society, a recommendation from our Governor Penn, to his Excellency the Royal Governor of this State, in attestation of my powers. Having been instructed to act impartially and wisely to the best of my weak ability, and my sole object being to restore peace and reunion, and if possible to heal the schism between the pastors and the congregations, I requested, therefore, both the pastors, my brethren, to visit me in kindness. I gave them my credentials and instructions for examination, and asked them whether they acknowledged them to be authentic, and would testify their approval thereof with their signatures. They answered affirmatively, and in confirmation thereof were pleased to acknowledge my credentials. Having thus obtained their consent, I would now request the congregations and parties to appoint several sensible

persons, men of enlarged, peaceable and christian views, with whom I might confer; for it is impossible to arrange any thing with the people collectively, but it may be done if they appoint sensible representatives with whom to counsel. As a stranger, I would, therefore, humbly request you, who are a well-advised friend and well-wisher in the whole matter, to prepare in writing the necessary main charges and send them to my address before I come, that I may know beforehand what is to be transacted. And that I may not excite prejudice with any of the parties, I would prefer, for my humble self, to lodge at first with neither of the pastors, and therefore would ask whether I might not find a room somewhere in which I could confer with both the pastors, as well as the representatives of both the parties. As an impartial friend I shall write also to some one of Rev. Triebner's party and make a similar request. Finally, I add another request, viz.: that for the love of peace, you will please to give me your best advice, how to act most wisely in this matter—for I am anxious to make an impartial report of the whole procedure to the christian world. I shall remain here until I receive a favorable answer from your honor. In the meanwhile I remain, with cordial respects to your worthy family, your sincere servant,

*Savannah, Nov. 1., a. c.*

H. Mühlenberg.”

“To John Wertsch, Esq., Ebenezer. Respected Sir, although personally unknown, yet worthy friend and well-wisher: I take the liberty to inform you and Mr. Flörel that I arrived in Savannah last week with my wife and daughter, and have received authority from the venerable fathers and patrons of the Ebenezer congregations to investigate the sad disputes between the pastors and congregations, and with the grace of God to establish union. Through the intercession of the members of the venerable Society I have also received a recommendation from our Governor to his excellency the Governor of this State, which I hope, however, I shall not need. Desiring to act with the utmost impartiality, I requested a visit from both pastors. They were willing and came. I showed them the credentials and instructions I had received and they cordially and willingly consented. I would now request both parties to appoint sensible and peace-loving principals, as representatives, with whom I might investigate and consider the subject; for it is known that in general assemblies nothing can be properly transacted, because all either speak at once and overpower each other's voices, or all remain silent. But where there are representatives who understand the subject and investigate it orderly, there much good may be accom-

plished. I would therefore respectfully request you and Mr. Floerel to prepare your charges and send them to my address before I come, that I may know what is to be transacted. Further, I would be unwilling, before the termination of this matter, to take up my quarters with either of my respected brethren in the ministry, lest the weak should say I was partial and loved one more than the other. I would therefore be gratified if some central point could be found, where I could confer both with the pastors and representatives of the congregations. Finally, I entreat both you and Mr. Floerel to aid me with good counsel, and for God's sake to use all possible exertion and prayer that with the grace of God a christian and permanent reconciliation and re-union may be restored. The whole procedure, how and what each person does for or against, a reconciliation and peace will be impartially communicated to the worthy fathers and benefactors of Ebenezer, yea, to all Christendom by your well-wisher, for the benefit of the united ministers. H. Mühlenberg, Savannah, Nov. 1, 1774."

In the afternoon we drank a cup of coffee with Dr. Zubly, in St. Gallen, thus the extensive neighborhood is called in which he has his land and tenements. In the evening pastor Rabenhorst had divine service in the Lutheran church. I could not attend as I was compelled to write.

Nov. 2. In the morning Rev. Rabenhorst took leave, and also took my yet sick wife with him in a chaise, and my host kindly lent my daughter a horse that she might accompany them to Ebenezer. Rev. Triebner remained, ate with us at Mr. Millen's, and afterwards rode home. Before dinner he was with me alone upwards of an hour, read many papers to me which had passed between Rev. Rabenhorst and him, &c. &c., to all which I could say nothing, as I know but little in proper order. One thing, however, seemed very critical to me, namely: The larger party having, through its newly elected wardens, locked and secured the Jerusalem's church in Ebenezer against pastor Triebner, the smaller party broke open the church. But their opponents having locked it again, then Mr. Triebner with his adherents, said to number about one hundred, retreated into Mr. Wertsch's house and have held divine worship there up to this time. Mr. Triebner then sent a petition, signed by forty of his members, to the Governor and Council, seeking redress. The Governor is said to have answered, after some time, that he could not help them because the Jerusalem's church was not yet *constitutional*, and he knew not the nature of its order. *Observation.* —

Suppose the grant for the ground and buildings should be designed for a High or Established church (of which I am not yet certain) might not two things result therefrom? 1) Should it remain locked against Mr. Triebner and his party, then Mr. Triebner, if he had an elastic conscience, might easily have a petition subscribed by his members, and through a strong recommendation from his excellency the Governor, &c., to the Lord Bishop of London, obtain ordination from the latter, and be solemnly inducted as the first constitutional minister. Or 2) should this not be the case and the larger party keep the Jerusalem church locked, and the grant should be for a High [Episcopal] church, could not the Governor easily intervene and install a constitutional minister? I therefore searched in the Recording Office for the grant of the Jerusalem's church, but they could not find it, there being many books of Record; I must wait, therefore, until I see the original in Ebenezer at Esquire Wertsch's. The grant for the five hundred acres on which the mills are built and of which I have a certified copy, is as follows: 1) under George II., dated Aug. 7, 1759. 2) It constitutes Rev. Christian Rabenhorst, clerk, John Floerel and Lewis Meyer and their heirs and assigns, or to whomsoever they may convey it, the owners of five hundred acres of land, with all its appurtenances, *forever*; 3) "in free and common socage"; 4) it requires, at the risk of forfeiture of the grant, a yearly ground rent of 10 shillings sterling to his majesty the King, that is, for one hundred pounds two shillings sterling; this is well enough. 5) It states that these three persons, their heirs and assigns, or those to whom they lawfully convey or assign it, shall keep and hold in trust, as it is expressed, "in Trust nevertheless." *Obs.*: Who has in reality given in trust, or entrusted it to these three men? Quis — the King, or Governor, or Episcopus Londinensis? Could and should it not have been briefly and clearly stated that the Reverend Court-chaplain Ziegenhagen and Senior Urlsperger (members of the Society) were the sources through which money and lands and mills &c., flowed to the colony in Ebenezer? 6) Who is to enjoy the benefit of the land and mills? In the grant it says: "to and for the only use and benefit of the publick Saw mills in the Town of Ebenezer, in our province of Georgia, and of the proprietors thereof, they the said Rabenhorst, Flerl and Meyer, their heirs and assigns." 7) If all this should be in fee simple, who can demand any thing from them, their heirs and assigns *ad pias causas*, (for pious uses) if no object is specified? Our dear Mr. Rabenhorst is infirm and has no



children. Mr. John Floerel is dead and his right has devolved on his son; Mr. Meyer is also dead and left issue, four children, and the son is not yet of age. The three proprietors ought to have given immediately after the date of the grant a counter-deed or declaration of trust, and to have assigned their right and title to the venerable fathers in London and Augsburg as members of the incorporated "Society for promoting Christian knowledge," and their assigns, and with their counsel and approbation to have designated the special object for which it was originated and to which it should be applied. Then the venerable fathers, as trustees, could have appointed their agents, or attorneys, who would have been accountable. If such a declaration and special designation be not made in the beginning, it becomes more difficult in the future, the more heirs there are, and those scattered abroad, seldom all of age or willing to assign their right, and thus they retain their proprietary right and claim to the property which the venerable benefactors bestowed *ad pias causas*, (for pious uses) but which are specifically designated and secured for the intended object of the benefactors. The heirs can assign their claim as they please if no counter-deed or declaration of trust exists. A closer investigation will reveal the real state of things. If the land upon which the churches &c. should stand is not designated and secured for the Evangelical Lutheran congregations then I am here for nothing.

Nov. 3. Jacob Mack took our baggage with him on his waggon to Ebenezer, to Rev. Rabenhorst's house. Visited by Mr. Morgan who sailed in the same ship with us from Philadelphia to Charleston. Also a visit from old widow Burchhalter, the step-mother of Matthew Meyers' wife. Received a letter from Rev. Rabenhorst containing the agreeable intelligence that he arrived safely at home yesterday with my wife and daughter, my wife having been once sick on the road — also, two letters from Charleston, one from Mr. Kalteisen and one from Mr. Kimmel. Yesterday evening and this morning I wrote a sheet full to Rev. William Pasche, in London, and dated Nov. 2, a. cur., having heard that a vessel would leave here soon for London. I gave him a hint of our departure from Charleston to this place, and short remarks of what occurred till the 3d of November, and finally informed him of the deceased Swedish widow Van der Spiegel, and that I was indebted yet £7 currency to the Halle Missionary Treasury, as would appear from the account I left behind me in Philadelphia.

Nov. 4. In the morning I visited the widow of the late Capt. Holst, whose husband and child lately died. I married them in Philadelphia in 1771, and they moved hither. She was a lover of the word of God, frequented public worship, Bible and Prayer meetings in Philadelphia most regularly. She told me she desired to return again to Philadelphia that she might have an opportunity to edify her soul. Thence I visited Mr. Schick, a German family of Evangelical religion, having nine living children, which is here a rarity, parents not retaining many children alive on account of the climate. On the 18th and 20th of October last, his Excellency the Governor, Sir James Wright, and Honorable John Stewart, Esq., superintendent, held a Congress here in Savannah with the chiefs of the Creek Indians and made peace. In the afternoon I went to Mr. Dressler's house to visit him, but did not find him at home; I conversed a while with his wife. The remainder of the time I wrote and read, and commended my letter of the 2d inst., written to Rev. Wm. Pasche, to the care of my host Mr. Millen, to transmit with any vessel sailing for London.

Nov. 5. Received by express the following from Pastor Triebner, viz.: 1) the original grant to the Jerusalem church, and 2) a writing dated Ebenezer, Nov. 4, 1774: Tit. "Wishing you most cordially the divine power and blessing for your important undertaking, I take the liberty to inform you that I delivered your letter to Mr. Wertsch, who would not have failed to answer it, if he had not undertaken a journey yesterday to Tukasa King. I have therefore duly to report in behalf of him and the other representatives on this side, Mr. Floerel, Christopher Krämer and John Rottenberger, that with entire approbation they will conform to the credentials given to you by our venerable fathers, and will aid all they can, according to their weak ability, to promote peace and good order as far as possible. Secondly, I would request you to be entirely unconcerned about all that regards the residence and entire provision for yourself and your worthy family while in Ebenezer. Mr. Wertsch has not only offered the upper part of his house with all it contains, but I have also cleared my dwelling in case it should please your reverence to be satisfied with it. In the meanwhile I will occupy a part of the house of my wife's mother, so that in this respect your reverence can be free from the supposition of an offense or prejudice with the weak. To-morrow, God willing, some of the members of this party will meet me to confer about the general complaints against the other party, when I will endeavor that

they shall be only such as shall concern the welfare of the congregation in regard to its spiritual and temporal circumstances. You will receive herewith also the Grant as a copy of it cannot be obtained in Savannah. A certain friend and well-wisher in Savannah, Mr. Joseph Ottolenghe, told me repeatedly already before your arrival, that our dispute could be settled more suitably and impartially by some gentlemen in Savannah than in Ebenezer—what, if any, use your reverence may make of this suggestion I leave entirely to yourself. Mr. Ottolenghe desired me to present his compliments to your reverence, with the request that your reverence would visit him as an old friend of Ebenezer, and especially of its departed ministers; he is acquainted with many of the circumstances of Ebenezer in former days. Yesterday I visited your worthy wife and daughter at Rev. Rabenhorst's, with the request to honor me with a visit. I trust your reverence will not be ashamed of me, an aggrieved, oppressed and deserted being, which may the Lord, for his name's sake, record as a blessing to you and yours. I remain, for life, with all respect and obedience, your obliged and humble, Christopher Frederick Triebner.

N. B. Next Monday, God willing, I will come to Savannah with a chaise to fetch you."

The express waiting for an answer and informing me that he would pass the dwelling of Rev. Rabenhorst, I could only hastily write the following few lines: 1. "To the Rev. Mr. Triebner. I have only time hastily to acknowledge the receipt of your favorable letter, dated Nov. 4, a. c., and to inform you that I cannot go to Ebenezer as early as next Monday, but have resolved to visit it next week with a friend, D. v. and thus cause my worthy brethren no further expense and trouble. Let my Rev. Brother be assured, it shall be my endeavor to act, as before the all-seeing eye of God, according to justice and equity, truth and love; to which may God give me grace. With affectionate salutation to your worthy mother-in-law, your worthy family and friends, I remain your obliged servant,

H. Mühlenberg.

*Savannah, Nov. 5, 1774.*

N. B. I expect, consequently, no chaise from Ebenezer, on the contrary, D. v., I will come up next week from here, visiting first my family and then yourself."

The express promising to leave a few lines also at Rev. Rabenhorst's, I wrote the following hastily: "Your cordial letter of Nov. 3d, a. c., rejoiced me, especially to hear that you arrived safely at home, and that my wife and daughter

are enjoying good spiritual nurture and otherwise. Pastor Triebner kindly informed me that he would come for me in the chaise next Monday. But I declined it, as my host Esq. Millen promised and resolved to convey me there himself on Tuesday or Wednesday of next week. I shall then, D. v., visit first the Senior pastor, and likewise the family, and afterwards pastor Triebner and widow Lemke. I would therefore request that no one will trouble himself to come for me. With respects and greeting in the Spirit, I remain in the Lord your unworthy servant,  
Mühlenberg.

*Savannah, Saturday, Nov. 5, 1774."*

Afterwards I examined the *Grant* to the Jerusalem's church. On the outside at the top is written : GRANT, To John Wertsch and others in Trust, Town lots, church lots and cemetery Sts. Matthew, dated April 2d, 1771. Georgia Register of Grants Office. Registered in Book H folio 56, April 9th, 1771.

Thos. Mooder, D. Reg'r.

Below is written : Auditor's Office. A memorial hereof entered in Book A fol. 685.

William Handley, for Dep. Aud'r.

Inside is written : "Granted 1st, two town lots, two church lots and two acres of land in the parish of St. Matthew and Town of Ebenezer for the use of the inhabitants of Ebenezer and Parish of St. Matthew. 2) Granted unto John Wertsch, Christian Rabinhurst, clerk, John Fleri, Joseph Shrubdine and Conrade Rahn, their heirs and assigns. 3) Quit-rent a peppercorn. 4) Granted to the above said five persons their heirs and assigns forever in free and common soccage. 5) In trust nevertheless, and it is the true intent and meaning of these presents that the said two lots of land first above mentioned shall be to and for the only proper use, benefit and behoof of two ministers of the Gospel residents within the parish aforesaid, using and exercising divine service according to the rites and ceremonies of the Church of England within the said Parish and their successors forever, that the said two church lots of land herein before granted shall be deemed church lots, and the buildings thereon to be erected set apart as houses or places of divine worship for the only use, benefit and behoof of the parishioners of the parish aforesaid, and all others resorting thereto, in order to hear divine service, and that the said two acres of land herein before granted shall be to the use, benefit and behoof of the inhabitants of the said parish as a Cemetery or Burial ground within

*Note : This grant, &c., is copied as written in English in the Journal.—Tr.*

the same, and to and for no other use, intent or purpose whatsoever, they the said John Wertsch, Christian Rabinhurst &c. their heirs and assigns yielding and paying therefore yearly a peppercorn, &c. April 2, 1771."

In the warrant or order for the survey it is written: "Georgia, Pursuant to an order from his excellency the Governor in Council directed to the Surveyer General, Sept. 6, 1768, he has caused to be admeasured and laid out unto John Wertsch, Christian Rabinhurst, clerk, John Flerl, Joseph Shrubdine and Conrade Rahn, two town lots in Ebenezer in trust for the use of two ministers of the Gospel, also two church lots and two acres of land for a burying ground also in trust &c., which have such forms and marks natural and artificial as are on the above plots thereof expressed and delineated. Certified Feb. 1, 1759. Thos. Muder, Dep. G."

Consequently the order of the Governor in Council was given Sept. 6, 1768; the land was surveyed Feb. 1, 1769, and the Grant was executed April 2, 1771.

Now, there is an end of it. I see no help. Church and land, parsonages and cemeteries in Ebenezer belong to the jurisdiction of the Church of England since April 2, 1771. Any English or German minister of the established church has the power and right to hold divine service in the Ebenezer church. The Rev. pastors Rabenhorst and Triebner are as yet Dissenters or Non-conformists, and have no authority and right to hold divine service in the church or to live in the parsonages until they shall have been created Deacons and Priests by the Lord Bishop of London in England, have sincerely received the Thirty-nine Articles, &c. &c., and use here the rites and ceremonies of the Church of England. The parent church in Ebenezer being thus lost, the children, or *under parochial* churches have no foundation. Oh! that from 1768 to March 1771, men had been here possessed of wisdom and spirit to conduct this matter properly! A few words would have been sufficient. "For the only proper use, benefit and behoof of two ministers of the Gospel being Protestants according to the Augustan Confession, and their successors forever," &c. Had I known this beforehand, I would have remained at home, or returned from Charleston. I do not regret going to Charleston, for there, with the help of God, an Evangelical Lutheran church and congregation according to the Augsburg Confession may yet be gathered and sustained with but little expense. Most probably John Wertsch, Esq., the brother-in-law of Rev. Triebner, is the author of the above mournful condition of things, and has involved the Rev. Ra-

benhorst in it, he being yet unacquainted with our intricate laws. The same Mr. Wertsch is now conducting the matter before the authorities in order to bring it more speedily to a close. For after the majority had locked the church in Ebenezer against Mr. Triebner, his brother-in-law Mr. Wertsch, first supplicated the Governor for help, and when he could not help, then he put it into the hands of the King's attorney. And probably the advice will be that Rev. Triebner receive orders, or as it is here called the gown, from the Lord Bishop of London, and be inducted; after which poor pastor Rabenhorst and his large party will not run far. But should pastor Triebner be too orthodox and stiff and not follow the advice, the King's Attorney will soon find a third and induct him into the church and its appurtenances, which, according to the grant of April 2, 1771, belong to the jurisdiction of the Established church, and then we unto our two poor non-conformist brethren. If no division had occurred between ministers and congregations our Evangelical Lutheran establishment might have continued to exist and to prosper. This is a dark, sad and grievous day for me! Alas!

Sunday, (Nov. 6,) 26th past Trinity. Slept but little last night on account of anxiety. In the morning I held divine service in our German church and preached from the pericope Matth. 22: 15, &c., especially from the words: "Render unto God the things that are God's." In the afternoon I catechised for an hour in the church the young people on the article of the creed, and afterwards preached half an hour, and then bade farewell. In the evening I wrote a sheet full to the Rev. William Pasche, informing him that I received yesterday the original grant for Ebenezer, and found its contents alarming; furnishing him with some extracts from it and directing his attention to the consequences which would result from it. I communicated also an extract from pastor Triebner's letter to me, dated Aug. 4, 1774, and dated my letter Nov. 6, 1774, having finished it at midnight. How rapidly the time of man flies; how swiftly we hasten to eternity!

## ARTICLE VII.

## FLEMING ON PAPACY.

By Rev. J. A. Seiss, Cumberland, Md.

*An Extraordinary Discourse on the Rise and Fall of Papacy; or the pouring out of the vials in the Revelation of St. John, etc.* By Robert Fleming, V. D. M. New York. p. 230.

WITH a brilliant essayist, and most fascinating historian, we agree, that there is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Hierarchy of Papal Rome. Viewed merely in its historical associations, it is an object of intense interest. The line of its pontifical succession runs back beyond the rise of our proudest nations, or the most powerful of our royal houses.—The influences of that august establishment are wrapt up in the whole history of modern civilization. As a system of wise and far-reaching policy, it is a subject of profound astonishment. It is the real masterpiece of all human ingenuity. Like Napoleon's hollow square, it is guarded equally on all sides, and apparently invulnerable at every point. When we consider the mighty shocks which it has withstood, we are overawed at its power. And when we consider that this wonderful institution is the dangerous and abhorred Babylon of prophecy—the great Antichrist of Holy writ—our interest deepens into most painful anxiety. We are ready to ask with mingled feelings of sorrow and alarm, "*can this be truth?*" We can hardly realize that an establishment which is the grief of the pious, and the burden of heavenly malediction, should have lived so long, and risen so high. And when by a diligent interrogation of the Divine oracles, we are compelled to regard it as the abominated murderer of the saints, we tremble to know *when*, and in what way it is to come to an end.

The book which we have undertaken to review, is an old, but interesting little work on this painfully interesting subject. Its author, Robert Fleming, was the son of an eloquent preacher of Scotland, of the same name, and the great grandson of the illustrious John Knox. His descent from the Scottish Reformer was through the female line. He was born in Scotland in the year 1660, and died in London 1716. He was



educated at Leyden and Utrecht. He first entered the pastoral office at Leyden, whence he transferred his labors to Amsterdam, and thence to London. He was the author of several sermons and tracts which are said to evince vigor and cultivation of mind, and strong love and zeal for the truth.—His principal work, entitled "*Christology*," he did not live to complete. As he left it, it occupies three vols. 8vo., and contains "many valuable thoughts set in a striking light."—His production on the Rise and Fall of Papacy was originally drawn up in the form of sermons, which were several times repeated from the pulpit prior to their appearance in print. The urgent solicitations of his hearers and friends to have them presented in a more durable shape, induced him to throw them into an *Epistolary Discourse*, which he gave to the world on the first day of January, 1701. Very little interest seems to have accompanied its advent. A second edition was not undertaken until 1808. And probably very few of our readers would ever have heard of it, had not the events of that *year of wonders*, 1848, brought it to the notice of the London Standard. It has recently been reprinted by the American Protestant Society, and is now rapidly circulating through the world. A *Postscript* accompanies it, in which the author sets forth some sensible views respecting the date, authorship, and general character of the Apocalypse. The editor has also added an *Appendix*, furnishing remarks from Knox, Bishop Newton, Bishop Brown, Dr. Owen, Archbishop Usher, Sir Isaac Newton, *etc.*, which are valuable as showing how the most eminent christian teachers since the Reformation agree in opinion respecting the destinies of Papal Rome.

The manner in which Mr. Fleming undertook to deal with Popery, is worthy of all praise. He not only comes up to the great question with an humble and devout spirit seeking for truth, and "industriously avoiding that fatal rock of positiveness, which so many apocalyptical men have suffered themselves to split upon;" but he comes with the Bible in his hand, and determined to be controlled only by what the Bible teaches. His principles of interpretation may in a few instances have led him astray, but he certainly struck the true path when he made Revelation the sole arbiter in the question which now divides Papists and Protestants. We have often thought, that there is nothing gained, either to morality or religion, by those indecent exposures of what are called the "abominations of Romanism." If the Protestant cause had itself never run into error, if its advocates were all free from such abominations as are charged on the papal system, there

might be some hope of success in this mode of procedure.— But alas for the Reformed churches if they have no other recommendation than their freedom from error and sin! Alas for their hopes of triumph over that system which they so bitterly denounce as Antichrist! The weapons usually employed by protestant controversialists on the papal question are of a character to do *too much* execution. The rebound is often severer than the blow. They are like the stings of bees, which, while they inflict smarting to the foe, bring death to the possessor. In trying to divert us from the corruptions and usurpations of Popery, they tend to shake our confidence in all religious systems and institutions. Whilst they disgust us with Rome, they alienate us from Christ. They address our vulgar passions and prejudices too much, and our religious emotions and judgment too little. Veneration cannot be controlled by ridicule, nor the biases of education by bitterness.— We are disappointed and hurt by the raillery and sarcasm of Breckenridge, and our sympathies are with his opponents. We feel as unsafe under the self-sufficiency, looseness, and flippancy of Kirwan, as under the unauthorized rule of Bishop Hughes. We need a more sober, earnest and solemn mode of grappling with this question than has been given it since the days of Luther and Melancthon. We need a deeper penetration into the real difficulties of it, and of the amazing consequences that are involved in its decision. We cannot take the perfection and infallibility of Protestantism for granted.— We are not on a sure foundation whilst we have the least leaning on the blind hostility which the multitude may bear to the papacy. The Scriptures are our only reliance. To them we must devoutly go, and, interpreting them in the best light of history and biblical science, with their decisions we must abide.

The discourse under review takes as its leading subject "*That Grand Apocalyptic Question, when the reign of Antichristianism, or the Papacy, began?*" And after resolving this inquiry, it proceeds to improve that resolution "both *theoretically*, as a KEY to unriddle the dark Apocalyptic times and periods, and *practically*, to the regulation of our thoughts and the government of our lives." The thoughts which our author gives us on these points, are advanced in the unpretending form of "*conjectures*." There is no such labored effort as we would be likely to expect from the manner in which the subject is announced. There is nothing remarkable in the discussion, save that almost intuitive directness with which he lays his hands on the strong features of his subject. Laying down among his settled *postulata*, that the Mystical Bab-

ylon, or the great whore of the Apocalypse, "doth signify Rome in an Antichristian church-state, and that Rome *Papal* and not Rome *Pagan*," and furthermore, that the seven heads of the Beast, or the seven kings, "are the *seven forms of government* which obtained successively among the Romans," five of which had already passed away at the time of the vision; he proceeds to determine the rise of the *eighth* or last species of government among the Romans, (that which is so specially styled *THE BEAST* or *ANTICHRIST*;) as follows:—

"The *seventh head*, or king of Rome, whose character is, that he was immediately to succeed to the imperial government, and to continue but a short space, (Rev. 17: 10,) this government can be no other than that of the Ostrogoths in Italy. For it is plain, that the imperial dignity was extinguished in Italy, and in the western parts of the empire, by Odoacer, the king of the Heruli, who forced Augustulus, the last sprig of an emperor, to abdicate his throne and power in the year 475, or 476, as others say. And though this Odoacer was soon destroyed by Theodoric, the king of the Ostrogoths, yet the same form of regal government was continued by Theodoric and his successors. And though this kingdom continued for near eighty years, reckoning from Odoacer to Tias, yet the angel might call this a *short time*: for so it was if compared either with the preceding imperial, or succeeding papal government. . . . And surely this kingdom was sufficient to constitute a new head of the Roman people, seeing Rome and Italy were subjugated entirely to those Gothish kings, and that they not only acted with the same authority that the emperors had used before, but were owned by the senate and people of Rome as their superiors, yea, by the emperors of the East also. Whence it doth plainly appear that this kingdom of Ostrogoths was the seventh head, that was to continue a short time. Hence it follows, that the change wrought by Constantine the great, both as to the seat and religion of the empire, could not be looked upon as a new head; seeing the old government in all other respects was continued. Neither can any person justly suppose that the form of government was altered when the empire was divided into the East and West; seeing, in all other respects also, the imperial authority and rule was preserved. It follows also, that the Papal government was not regnant until the destruction of the Gothish kingdom in Italy; for there could not be two supreme heads of the church of Rome at the same time. We may then conclude that the last head of the beast, which is the papal,

did arise either immediately upon the extirpation of the Gothic kingdom, or some time after. But it could not rise to its power immediately after, seeing Justinian did, by the conquest of Italy, revive the imperial government again there, which by that means was healed after the deadly wound which the Heruli and the Goths had given it. . . . Therefore we may justly reckon that *the papal head took its rise from that remarkable year, 606, when Phocas did in a manner devolve the government of the West upon him, by giving him the title of universal bishop.*" (Rise and Fall of Papacy, pp. 25, 26, 27, 28.)

Thus dating the rise of the Papal authority in the year A. D., 606, our author calculated its downfall to occur in the year A. D., 1848. But he does not claim that the Papacy came into complete power until the year 758, when Pepin gave the Pope the solemn investiture of supreme authority, and seated him on the throne which Charlemagne afterwards confirmed to him. And so he does not calculate the final and complete overthrow of this monster to take place before A. D. 2000, when Christ himself is to abolish him by *the appearing of his own presence.* The method by which these computations are made, is deserving of notice, as it is probably the most remarkable thing in the whole book.

"I take first," says Fleming, "that the *three* grand apocalyptic numbers of twelve hundred and sixty *days*, forty-two *months*, and *time, times and a half*, are not only *synchronical*, but must be interpreted *prophetically*, so as years must be understood by days." His reason for taking these three prophetic numbers as designating one and the same period, is thus expressed. "It is clear that the Gentiles treading down the holy city forty-two months, (Rev. 12: 2,) is the cause of the witnesses prophesying for twelve hundred and sixty days in sackcloth, (v. 3,) and that the woman, or church's being in the wilderness for the same term of days, (Rev. 12: 6,) is only another representation of the witnesses prophesying in sackcloth." The reason assigned for interpreting the days to signify years is, that "so many great and wonderful actions as are prophesied to fall out in that short time, could not happen during the space of three solar years and a half;" and further, that the whole duration of the Papacy is described in these numbers, which Papacy, according to other Scriptures, is not to be totally abolished prior to the final coming of Christ.

The second observation made by our author respecting the interpretation of prophetic numbers is, that we must reduce the *prophetic* years to *Gregorian*. He considers that the

compass of a prophetic year is given us in the synchronous numbers above cited; and that it is determined by these, that thirty days make a month, and twelve of such months a year. According to this computation, a prophetic year would consist of but 360 days, being a fraction more than five days *less* than the year of our modern calender. In 1260 years this difference would of course make eighteen years. By adding, then, 1260 years, the time designated by prophecy as the period through which the Papacy is to endure, to 609, the time when the Papacy took its rise, and deducting eighteen years, the difference between 1260 *ancient*, and 1260 *Gregorian* years, we are led to the year A. D. 1848 as the time Divinely allotted for the downfall of Papal Rome.

To substantiate more fully what has thus been advanced, as well as to improve what has been said by way of "unlocking the dark apocalyptic periods and times," our author now proceeds to interpret the Seven Seals, Trumpets, and Vials. "These," he says, "are joined together by the link of the seventh seal, and seventh trumpet; so as the seventh seal doth as it were produce or include the seven trumpets, and the seven trumpets the seven vials in the same manner." This "threefold septenary of periods" is laid out and verified in history with very great apparent success. The first septenary of seals is made to relate "to the christian church during the state of the Roman Empire." The vision of the first seal represented Christ going forth upon his conquests over Jews and Gentiles; the second, the bloody wars and persecutions which raged from A. D. 66, to the end of Hadrian's wars, A. D. 138; the third, "the excellent reigns of the admirable Antoninus Pius and Philosophus; the fourth, the terrible barbarities which occurred under Septimius Severus, Macrinus, etc., up to the year A. D. 250; fifth, the exceedingly languishing and melancholy condition of the church in consequence of the severities of Roman emperors up to A. D. 306; the sixth, God's gracious answer to the prayer of the slain witnesses in the destruction of Pagan Rome; and seventh, "the short breathing of the church and peace of the christians under Constantine," from the year 313 to the year 337.

The second septenary of trumpets, according to our author, gives "an account of the state of the church in relation to the gradual growth of her anti-christian enemies, though in a way also of judgment upon them." The details of the interpretation do not vary essentially from what may be found in the majority of protestant commentaries on the passages in question. The seven trumpets are made to apply in successive

order to the usurpations of Magnentius and the persecutions of Constantius and Julian the Apostate, the invasion of the Goths and Vandals, the fall of the Western Empire, the decay imperial power and authority by the Lombards, Mohamedanism or the curse of Saracen locusts, the Turkish entrance on the stage of the Roman empire, and the Reformation.

The third septenary of vials, being the last plagues and judgments on papal Rome, brings us down to the scenes of our own time. They are intended merely to set forth the final results of certain presupposed struggles and wars between the popish and reformed parties. The first vial is interpreted as denoting God's judgments on the foundation of the papal power which succeeded the rise of Luther, Zuinglius, and the reformers; the second, the miserable effects of those wars which were commenced between the king of Spain and the States of the Netherlands in the year A. D. 1566; the third, the bloody religious wars which crowned the armies of Gustavus Adolphus with victory over papal rule, and ended in the peace of Münster, A. D. 1648; the fourth, the humiliation of the houses of Austria and Bourbon, and other popish princes, ending with the massacre of the Queen of France in 1793. The fifth vial, which is to be poured out on the seat of the beast, that is, "the dominions that more immediately belong to and depend upon the Roman see," is applied to the occurrences of the first half of the 19th century, especially to the revolutionary events of 1848; the sixth to the destruction of Mahomedanism; and the last to the final destruction of all anti-christian powers, when the nations of this world shall be added to the glorious kingdom of the Son of God.

We have thus given, as we think, a correct representation of our author's views and mode of interpreting the Scriptures. For their correctness we are not willing to be held responsible. The skilled student of prophecy will readily point out several inconsistencies in his manner of decyphering symbols. Upon the whole, however, the Rise and Fall of Papacy is an interesting and vigorous performance, which will be read with pleasure and profit. Considering that it was written a century and a half ago, we are surprised at the accuracy with which he calculated upon events that have transpired since his day. The distinct manner in which he pointed to the destruction of the French monarchy in 1773, the obscurity of the Papacy in the beginning of the present century, (which was effected by the imprisonment of Pope Pius VI. by Napoleon,) and the final overthrow of Papal Rome in 1848, is so very

remarkable, that we are compelled to award him praise for *extraordinary* insight of the mysteries of unfulfilled prophecy.

Ever since the Apostles' days, christian people have very naturally been curious to know who is Antichrist whom the prophets so significantly speak of. Their opinions, too, have been almost as various as their curiosity has been intense. But since the ecclesiastical commotions of the sixteenth century, men's minds are gradually settling down in the belief, that *Papal Rome*, if not itself *The Antichrist* of Scripture, is yet the leading representative of all antichristian powers. The great mass of Protestant commentators find in the Papal Hierarchy the most striking exemplifications of all that Daniel prophesied of the little horn and the blasphemous King, or that Paul says of the Man of Sin, or that John revealed of the ten horned beast and the false prophet. Indeed, the case is becoming so clear by the light which every passing year is increasing upon it, that there is scarcely room left in which to gather up a doubt of the correctness of their reasoning. We may be loth to adopt the bold conclusion; we may tremble to apply such terrible titles to a church which traces its history back to the days of Paul, Peter, and John; but alas, how shall we avoid it!

The little horn of Daniel was to grow out of the last of four kingdoms, the first of which was Babylon. History decides that kingdom to be Rome. The kingdom from which the little horn was to spring was to be divided into ten parts; and so was Rome divided after Odoacer among the Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves, Burgundians, Heruli, Saxons, and Lombards. The little horn was to pluck up three of these horns or kingdoms; and so the popes of Rome possessed themselves of the territory of the Heruli, the Ostrogoths, and the Lombards. The characteristic number of the beast is set down 666; and by this Rome is designated in Hebrew, Greek, and Latin by the numerical letters required to make 666; yea, and the title VICARIUS FILII DEI, (which the popes have assumed and inscribed over the door of the Vatican,) when decyphered according to the numerical signification of its constituent letters, also brings out exactly the same number. The ten-horned beast had a scarlet color, and the woman seated upon it was "arrayed in purple and scarlet, and decked with gold, and precious stones, and pearls;" and agreeing to this, the pope and his cardinals make it a badge of their distinction to wear scarlet and purple robes, with profusion of the most costly jewelry. The great Adulteress was to be seated on seven mountains; and such pre-



cisely is the location of Rome. Antichrist was to be a great apostate from christianity; and so we have in the church of Rome a commencement "*in the spirit*," and a gradual departure from all vital christian doctrine until she has ended "*in the flesh*." This apostate was also to "give heed to seducing spirits and doctrines concerning demons," the blasphemous king was to honor *Mahuzzim*, or gods-protectors, and a god whom his father knew not. And so the Roman church worships angels and departed saints, and honors them with costly offerings, instead of the worship of the one true God through the one true Mediator. This same Apostate was also to forbid marriage, and require abstinence from meats, and the blasphemous king was to disregard the desire of women; and this same church demands celibacy from her clergy and nuns, and crowds the year with days and seasons of fasting. The little horn was to be characterized for pompous and arrogant assumptions of power and dignity, he was to speak very great things—great words against the Most High, and his look was to be more stout than his fellows; the ten-horned beast "had a mouth speaking great things and blasphemies;" and the impious Apostate was to oppose and exalt himself above all that is called God, and to sit in the temple of God, shewing himself that he is God. And of all powers that have ever existed on earth, the Papacy has claimed the most. Arrogating to himself the infallible headship of the church, and the universal sovereignty of the world, the Papal See is addressed as "his holiness"—"our Lord God, the Pope"—"God on earth"—"Lord of the Universe"—"King of kings and Lord of lords;" and the most exalted of his subjects bow to kiss his feet reverently exclaiming, "*venite, adoremus*." The foul Apostate of prophecy was to come "after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness," and they that dwell on the earth were to *wonder* when they beheld the beast who is said to appear like a lamb and speak like a dragon. And so the "bishops and other clergy" of Rome, receiving among their settled principles that the end justifies the means, have not scrupled to take advantage of the credulity and weaknesses of mankind, or to practice the most revolting frauds and villainies in order to promote their own cause.

But of all the traits of Antichrist his persecutions of the saints are set forth the most conspicuously on the inspired page. The little horn was to make war with the saints and prevail against them, and they were to be given into his hand

for a time, times, and half a time, and they were to be worn out by him. Babylon the great, that *mother of harlots*, John saw drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and in her was to be found the blood of prophets, and of saints, and of all that were slain upon the earth. And oh! the blood that marks the path of papal history! By the hand of the Papacy the blood of more than a million of Albigenes and Waldenses was given to the thirsty earth. A million and a half of Jews were butchered by its bigoted minions in Spain because they rejected its superstitions. When the papists gained ascendancy over the descendants of the Moors, more than two millions perished at their hands for a similar cause. On the eve of August the 22nd, 1572, from fifty to one hundred thousand innocent Protestants were slain by the popish party. In forty years after the institution of the order of Jesuits, nine hundred thousand perished at their hands. The Inquisition in thirty years put to death one hundred and fifty thousand christian professors. Adding to these all that were slain in the Irish rebellion, in the later persecutions in France and Piedmont, in the Palatinate and Hungary, and those that have perished in the galleys, or in the deserts and mountains whither the cruel hand of the papacy drove them, we are made dizzy by the amazing calculation of blood for which Papal Rome is answerable! *O mystery of mysteries, iniquitous mystery!* The shepherd has become the devourer of the flock. In profession owning God and Jesus Christ, humility and justice, truth and love; and yet, under this profession covering up blasphemy and pride, injustice and falsehood, abomination and cruelty, intolerance and blood. Horrible scheme! Dreadful religion! Surely it deserves no better name than *Adulterous Babylon — Murderous Antichrist — Mystery of Iniquity — Son of Perdition*. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

What, then, is to be our conduct towards this Man of Sin, and towards those of our neighbors who are yet blindly contenting themselves under his burdensome rule? 1st, We must be kind and tolerant. Harshness and proscription can never do any service in the present posture of affairs. 2nd, We must fortify ourselves in the Holy Scriptures. It is through the Spirit of God's mouth that the monster shall be wasted. 3d, We must have confidence in the Providence of our God. He who framed the skies and dug the seas will one day resume all his usurped honors and prerogatives, and reign God over all and blessed forever. 4th, We must pray for the re-

velation of Jesus Christ. It is in answer to the prayers of the saints that the woe trumpets sound and the wrathful vials are poured out. 5th. We must labor diligently for the spread of the pure Gospel. And finally, we must endeavor to improve in personal holiness, that our enemies may be disarmed by our docility and uprightness. Following these precepts, we have scriptural hope of success and final reward—the hope that God who has now shaken the papal Beast from his old seat, will, ere long, overtake him with His consuming judgments, and that, by the time the present century shall close, shall we hear the triumphant and thundering shouts coming down from the heavens, and echoing round the world, “ALLELUIA! FOR THE LORD GOD OMNIPOTENT REIGNETH!”

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#### ARTICLE VIII.

##### REFLECTIONS ON THE STATE OF THE CHURCH IN NORWAY.\*

###### REMINISCENCES OF A VISIT TO THAT COUNTRY IN 1847.

Translated from the German of Dr. C. Sarwey, late Vicar of Kirchheim. By Rev. B. M. Schmucker, A. M., of Martinsburg, Va.

#### ARTICLE I. *General Condition.*

At a late meeting of the Scandinavian Society at Copenhagen, the opinion was expressed by Provost Wieselgren, a Swedish divine, that it was the mission of Scandinavia, in friendly co-operation with Germany, not only to transplant the civilization of Western Europe into the spiritual wastes of Sclavonia, but also to protect the protestant church against all unprotestant opposition—whether from without or from within. While it cannot be denied that the Ev. Lutheran church of Scandinavia differs much externally from the church in Germany, it has ever been acknowledged and treated by it as an organic member, in living union with the church of Christ.—Hitherto this feeling has manifested itself too little. From the earliest times every circumstance occurring in the church in England, has excited an abiding interest in Germany. The ocean has not set bounds to this sympathy—the church in America has participated in it, and of late it has even extended to the formation of an Evangelical Alliance. But the Scandinavian church, although much more nearly allied to us by

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\*From the Studien u. Kritiken Jahrg., 1849, Heft 2.

creed and constitution, has been but seldom noticed, and only in scattered essays. Among the occasional efforts which have been made to direct the attention of evangelical christians in Germany to the sister church of the North, those in the *Berl. Repertorium*, and in the *Evangelical Kirchenzeitung* deserve honorable mention. The latter, during the year 1843, published an article of considerable length on the condition of the church in Norway, embracing, however, merely its past history. It may be urged by some, in justification of this comparative want of interest in the transactions of the Scandinavian church, that its own condition was the main cause, as presenting few circumstances worthy our consideration, while the church of England has ever exerted a wholesome influence on Germany. But this aspect of the case is not entirely correct; partly because that church has been advancing in its course of development, slowly and silently indeed, but therefore the more permanently, and is now prepared for further progress; partly because even in its tranquility it merits consideration as much as any member of the confederate church, exerting, it is true, no great influence on its growth, or its disturbance, yet a component part of its unity. For who can deny that the churches of Scandinavia are members of the body of Christ? Even were we to suppose that their development has been attended by more obstacles, and is therefore more imperfect, may they not perhaps be considered as a salutary counterpoise, intended by the great Head of the church, who appoints all things in nature, and grace, to counteract the more excitable, and therefore more varying life of the German church? I, at least, must confess, that it was my sojourn for a considerable time in the church of Scandinavia, especially in Norway and Denmark, which first made me fully conscious of what it was to belong to an established church which decidedly acknowledged the symbols of its faith. The church of Scandinavia exhibits that firm and heavy character, in which the objectiveness of its existing relations, and particularly to its symbols, overbalances the feelings of the individual, and which now after a fuller recognition of rights, in which personal piety was not overlooked, renders it necessary to be cautious, lest in its constancy to its Lutheran confession, it overlook or neglect the confession of the Scriptures, or even the confession of Christ Jesus in sincerity of heart. I have come to this conclusion from conscientious observation, and think it will be verified by the following pages. Probably this characteristic of the Scandinavian church accounts in a great measure for the remarkable fact, that the commotions which

at present are convulsing our German church, and which place its constitution in a precarious position, have not as yet found entrance there. Unless we consider the unsuccessful attempts to introduce the higher criticism of the later Hegelian school, or the principles of the friends of light, nearly related to it, into Denmark, Sweden and Norway as commotions. The preponderating objectiveness of the Scandinavian church, has by no means become a torpid lifelessness. No! it is a silent inner life, which to a certain extent perceives the opposition it must meet from the individual conscious of his rights, and desirous of taking part in the affairs of the church, as the following representations will sufficiently show.

If we compare the three Scandinavian national churches together, the Norwegian and Danish will appear at first glance to be most nearly related, and both separated by distinctive differences from the Swedish. In its forms of worship, and of organization, the relationship is so striking, that the Norwegian may well be considered as a copy of the Danish, and the history of the church in the two countries, has from its commencement been very nearly allied. But if we examine more closely the point of view with reference to which the comparative importance of the various doctrines to the christian church is decided, the mode in which they are discussed, the position which their leaders or ecclesiastical representatives have assumed toward other religious communities, we will correctly conclude that in both the northern churches, the Norwegian and the Swedish, there still remains a more abiding and firmer allegiance to the Lutheran confession within the church, and a more rigid exclusion of loose conceptions of the symbolical books, than in the Danish. In the church of Denmark, although of late for certain reasons she tries to exclude every German influence, the proximity of the German church, enjoying generally fuller liberty of thought, and admitting individual examination and explanation of the truths of Scripture, begins to be felt. I say begins to be felt, for it is only here and there in the Danish church that we can notice the freer beating of the pulse, this fuller measure of liberty, life, and expansion of soul. I cannot, on the other hand, deny that in the tranquil firmness with which the ministry of Norway cling to the symbols of the Lutheran faith, and in the clearness with which they confess them, there is manifested a natural and healthy condition of religious feeling, which rejoiced my inmost soul. It seems to contain the germ of a new and beautiful development of spiritual life. So that it may perhaps be reserved for the church of Norway, although

it does not embrace so much intellectual power as the sister churches, to rise above them into a new and higher sphere of church life, and by a happy reaction on Denmark, repay her church the debt long owed her for the gift of the Reformation.

We will now direct our attention to the most northern of the churches of Scandinavia—the Norwegian—the condition of which shall be the subject of consideration in the sequel.—The church in Norway is entirely independent of that in Sweden, the two having, as in the union of the civil governments, nothing more in common than their united head—the king as *Summus Episcopus*. This resemblance between the civil and ecclesiastical constitutions of the united countries appears, farther, in the fact, that the rights of the sovereign, even in ecclesiastical affairs, are controlled to a considerable degree by the representatives of the people in the Storting. In a country separated by its geographical position from the rest of Europe, we would expect to find the old Lutheran church just as in the time of the Reformation it was moulded by the hand of the great German Reformer. It was with such an anticipation that I commenced my journey thither. But a sketch of its past history, with which I had not hitherto been fully enough acquainted, which a Norwegian divine gave me before leaving Germany, and a glance at its present religious and ecclesiastical relations corrected my impressions, and presented the Norwegian church to me as a communion which could no longer lay claim to the honor of having kept its Lutheran confession undefiled, but that in the painful consciousness of its loss, was now striving to regain that which it had forsaken.—The national character of the Norwegian undeniably bears stamped on it the impress of the country he inhabits. In the high mountain vales of Norway, vegetation grows but slowly, but when it has reached a certain stage of development, expands with extraordinary rapidity and perfection. So the blood courses but slowly through the Northman's veins. It requires time before he apprehends a subject. But when his soul has once grasped it, it is carried out with energy and ardor, and held firm as a rock against every attack, as the rock-bound coasts of his native land lift themselves firmly against the unceasing lashings of the tempestuous surge. Hence it follows that in the Norwegian church there are many peculiarities to be found that carry us back to the times of the Reformation. The form of worship, and the creed have remained almost unaltered. Many of the religious customs of the people bring back a vivid remembrance of the troubled times of

the Reformation. The church constitution presents a picture almost correct, of the formulas of government of the sixteenth century. But they have all long stood as venerable walls, pointing the beholder to the beauty and evangelical purity of the past, while everything but the walls had crumbled to decay. The external form remained, but the spirit of the Reformers was well nigh gone, and the very form of the past was becoming dishonored for its emptiness, until at last it pleased the Lord to restore the inner building, to which it must be acknowledged, the old walls were now no longer entirely suited.

If we would obtain a correct view of the existing relations of the Norwegian church, it will be necessary for us to examine the circumstances under whose plastic influence it has been moulded. It might be important to furnish a historical sketch of the Lutheran church in Norway from the Reformation onward, which again would demand a review of the times before that period. This review would be the more interesting, as there are still religious customs found among the people which could easily be traced to a heathen origin. But such a review, however compressed it might be, would swell these remarks so much that they would fail of their design of awakening an interest in behalf of the sister church of Norway. The omission is the more excusable, as other magazines published a few years since a tolerably full history of the Norwegian church from the times of the Reformation. It appeared from these how wondrous a plan the Lord of the Church had chosen to revive within the church the christian life which had become extinct. It is indeed edifying to be permitted to see again how manifestly all things must work together when the Lord has determined to visit a part of his vineyard with the workings of divine grace.

There were three causes to which the ever-deepening regeneration of the church in Norway is more particularly owing: the religious popular movement set on foot by Hans Nielsen Hauge — the change effected in the clergy by the founding of the University at Christiana in 1812 — and finally, the civil transformation produced by the separation from Denmark, and the alteration of the Constitution in 1814. — The first factor served to revive, particularly among the laity, a religious life which had become extinct, and to direct their christian consciousness to the want of faith and duty. The second factor, the founding of the University, and especially of a theological faculty, at Christiana, and the appointment of able, firm, and decidedly evangelical men to the professorial chairs, was calculated to exalt the deeply sunken ministerial



office, and to introduce not only more thorough theological attainments, but also to revive the forsaken faith of the church, and the Bible. The last cause was, and still is destined to deliver the church forever from the pernicious and paralyzing influence of a foreign ecclesiastical jurisdiction, that had no immediate interest in the weal or woe of the church. And in addition, to direct the nobler powers of the nation, conscious of its liberty and its efficiency, to higher interests, and to make them more fully conscious of their commission to provide for the temporal and spiritual interests of the people, by a more thorough organization of the relations of social and private life, as well as to furnish the soul, filled by the workings of the Holy Ghost with heavenly aspirations, a suitable form of church life. Under the guidance of divine Providence these three factors operated at the same time, for Hans Hauge attained his greatest influence at the commencement of the present century; so they commonly exert a correct, wholesome influence when they operate unitedly. If any one of them should exert its influence alone, their religious church life would almost necessarily be swayed to unhappy extremes. And their influence would unavoidably begin to be felt singly, for each was destined to obtain power, and must become conscious of the especial office to which it was called. It would not then have been difficult to re-introduce that which has been least agreeable in the Norwegian church, even since its regeneration. The lay-preaching that had originated in an over-wrought personal consciousness of the peasantry, and was continued by many of meagre ability, and a few more prominent men of the same class, if it separated itself from the regular ministry, or opposed it, might effect a division of the church life, and thus alienate the separate influences from each other. Or if it failed to accomplish this, would produce incorrect views of religion even among truly awakened persons and societies, which would manifest itself, either in a contracted, stubborn, evangelism and antinomianism, or in a bigoted legalism, formalism, self-righteousness, spiritual pride, and similar feelings, even though conscious personality, which at first aroused them, had exercised a transforming influence on their life and faith. This condition of mind would be much controlled by the original organization of the individual, and therein by the creative work of Divine grace, by the circumstances under which this personality was developed, and lastly, by that for which the individual might be contending as particularly necessary.

All these influences, which when united produce a peculiar state of piety in the soul, and a peculiar conception of christianity itself, well fitted to bring others into sympathy with it, combined to produce in Hans Hauge a predominantly legal inclination. His natural character, in as far as it can be ascertained apart from the influences under which it was formed, was marked by an earnest energy of soul that ever sought to manifest itself in action. The ordinary amusements of youth had no attraction for him. At an early age he criticised the conduct of men with acuteness and severity. As a boy, he was daring and enterprising. The society and circumstances amid which he grew up, tended to increase his spiritual fervor. The family from which he was descended, was one of those honorable families that had kept the faith handed down from their fathers, that feared God, revered the Lord Jesus, improved the means of grace, and received and rendered obedience to the Christian religion as a new law. His rashness brought him once when young, to the borders of the grave; as he was crossing a lake, the boat upset, and he was taken, with life nearly extinct, from the water. The character of the people to whom he belonged, as was appropriate to the country they inhabited, the many bold Sinai's that studded the land, was active, rigidly virtuous, loving noble and bold deeds. Christianity owed its introduction into Norway to the heroic acts of pious kings. The books to which he had access were principally ascetic, and directed his mind to the exalted moral purity of Christianity that earnestly demanded a holy life. No unclean person shall enter into the kingdom of heaven. It was principally the works of Spener, Franke, Arndt, Pontoppidan, that were his delight. With reference to the third circumstance—that which would strike him as particularly wanting—the marked absence of religious life must be nearest the heart of one who had himself felt the workings of divine grace, the decline of piety, which, notwithstanding the constant preaching of morality, was fearfully extending. The sword of the spirit was wanting to the preaching of the times, which alone can sever the chains of sin—the grace of God, manifested in redemption, as revealed in the Bible.

It was the question, 'why is the condition of the poor Norwegian people constantly becoming worse?' that roused the soul of the youth, and of the man. He returned the only answer which one could give who asked the books which he was accustomed to read, who asked the Book of books, which he began to read so diligently, that much of it was impressed

on his memory. From the pulpit, and at the confessional, through the length and breadth of the land, there was nothing preached but the wisdom of men; not the word of God, not the command, "Repent and believe on the gospel," but do this, and do that, that thou mayest be saved. Such was his answer. The condition of his suffering people, and of the suffering church to which he was united in the ordinance of holy baptism, and for which he felt under obligations to offer up his life-blood, deeply affected his heart. Although he constantly said to himself, 'the work is not appointed unto you, but unto the ordained clergy,' every year the call came more loudly, at last irresistably; "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations. Say not, I am a child; for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord." Jer. 1: 5, 7, 8. He was thus naturally led to turn his eye to the wounds of his people, wounds which he was called to heal, the wrongs and errors which he was to uproot, scatter and destroy; in short, that he should become a preacher of repentance in the wilderness, a weeping, reproving Jeremiah on the smouldering ruins of the venerable Lutheran church of his native land. But if he assumed this character, his conception of Christianity, and his mode of representing it, would necessarily exhibit that aspect of it which was conformed to the teachings of the Old Covenant, and have a legalizing tendency. The truly experimental Christian, who has within him the living witness that the preaching of repentance can accomplish nothing except it have connected with it the setting forth of divine grace; who feels that the declaration, "God so loved the world," &c., is the most effective preaching of repentance, can never forget, or undervalue the evangelical aspect of Christianity. But there was danger, from the legal character of his sermons, that those whose feelings alone had been moved by him, would consider the form in which Hauge presented Christianity as its only admissible form, and a faithful portraiture of its true nature. If this were the case, the forsaking of the world and its lusts would be made the principal article of the christian faith, a holy life be exalted above its proper place, and a door be thus widely opened for the entrance of self-righteousness and spiritual pride. Or if the evangelical aspect of religion, not yet entirely separated from the legal, was not so far forgotten, the germ of dissension would be introduced into the community of the

faithful, and would occasion the most unhappy dissensions in the church. If an unnatural importance had been conceded to a holy life, the most strenuous demands for such holiness would have been made by the church, and the ministry. If such expectations were disappointed, as would necessarily be the case, not only would harsh judgment be exercised toward the existing church, but even the means of grace proffered through it, be united with it in the same contempt. Were this to have occurred, the movement which at first promised well to the church, would have become injurious; not reforming, but destroying, or at least dividing; not building up, but tearing down. It is freely conceded that Haugeanism, even in its extreme, never erred so far. Examples are, however, not wanting, to prove plainly its tendency to legalism. I might merely mention his distrustful course toward the Moravians, and also a secret distrust toward the established church, or rather its representatives, the clergy, although they were partly carried away by the legal spirit of Christianity, that found so forcible an exhibition in Haugeanism. Thus much, at present, concerning Haugeanism, or the religious movement among the Norwegian laity, aroused by Hans Hauge, as the first great factor in the religious reformation of the church of Norway.

It has exerted its influence, both beneficial and injurious, during the past; it is now working, leavening the present; and is destined to form an important element in the future alterations of the ecclesiastical constitution, and legislation, unless it should unhappily separate itself from the other two factors mentioned. For it is only in connection with a regenerated clergy, and the higher sense of freedom and self-consciousness generally awakened by the new civil organization, that it can work advantageously. In harmony with these, it is, and will remain the vivifying and purifying element in the religious life of the people, and the conservative element in ecclesiastical life. In the former respect, as the reciprocating, religious activity of the people, it furnishes the necessary, and for Norway particularly important complement of the spiritual activity of the Pastor. In the latter respect, Haugeanism, or regular lay-preaching in general, places under advantageous restraint the clergy who from their training are more liable to change and advancement. But if it separates itself from the clergy, or sustains an inimical relation to them, they would naturally be compelled to ward off the attack, and to restrain the otherwise salutary efficiency of the lay-preachers, and thus the faculties which the Lord of the church had intended to

work together for good, would destroy each others influence. The relation it sustains to the third factor is very much the same. If Haugeanism takes part in the vigorous measures which the newly awakened consciousness, and sense of freedom of the nation is agitating, and which have already affected, and will affect the interests of the church, it will exercise a strong conservative, evangelical influence, keeping the other progressive elements under due restriction. And it will, on the other hand, represent the popular religious interests, inasmuch as it holds fast to the consciousness of a universal priesthood, the peculiarly precious treasure of the protestant church. But if it have no sympathy with the manifestations of popular consciousness, it will only be a drag on the active salutary development of the church, and in the end prove a diseased member of the church organization, corrupting the whole. It would then neglect the commission assigned it, of assisting to accomplish the regeneration of its native land, and bury its popular influence, as a useless talent in the earth.

But if we proceed to the consideration of the second factor, the clergy, reformed by the influence of the University founded at Christiana, we shall find it true as in the former case, that its influence will be salutary in coöperation with the other two, but injurious if separated from them. The first members of the theological faculty at Christiana were two decidedly evangelical men, whose names, although ten years have already hallowed their graves, are always mentioned by the ministry and the laity with the most profound reverence, showing how unbounded the influence of able Professors in a University may be for the public good. Svend Borchmann Herzleb, and Stener John Stenersen answered Spener's requisition, inculcating by their life a *Theologia regenitorum*. The former was intimately acquainted with the Old Testament, held the revelation of God contained in the Scriptures of the Old and New Testaments in humble reverence, and was a particular admirer of Arndt's theology; he bound the hearts of the students to him. The latter, Stenersen, was a zealous and able advocate of the Lutheran confession, to which he felt peculiarly attached, because he believed Luther's writings to have been mainly instrumental in his conversion; the students were attached to him by the strength of his mind, and he led their wills captive at his pleasure. It was but natural that the young men of Norway, grateful that they need no longer go abroad, but could prepare for the ministry of the Gospel in their own country, should meet these first laborers in the cause of the liberal sciences in Norway, with zealous enthusiasm and en-

tire confidence. It was natural that the solemn truths they delivered should be received with respect, and with no carping spirit of criticism, or fault-finding, and the more so as the irreproachable personal character of these men commanded universal esteem. They exerted an extraordinary influence on the academical students of their day, as well as on the present condition of the church in Norway. The students have left a delicate proof of the strength of their respect and love for their teachers that still exists. They united together to have the portraits of both painted. As I entered the hall of the University, accompanied by the Professors of Theology, my eyes fell upon two expressive oil-paintings that hung in a prominent part of the hall, representing two men in ecclesiastical robes. To my request for an explanation I received the answer, that they were the portraits of the Professors mentioned. I asked whether there was a fund that provided for painting the portraits of the members of the theological faculty. No, they answered; the students had those painted, through their affection for them. Truly the dead bones of the Norwegian clergy have been moved! The theological students trained under the instructions of Herzleb and Stenersen, and their successors of like spirit, have entered the service of the church, and by the manifest steadfastness of their determination to return to the old fixed faith of the church, and to confess it in opposition to the existing rationalism, have carried many of the clergy of different inclination with them. Among the influential, and zealous but independent scholars of these two venerable men, Wilhelm Andreas Wexels deserves mention as one who by his writings, as well as by his personal labors at Christiania since 1819, has done much toward the reformation of the Norwegian clergy. But if we call to mind the opinion before expressed, that each of the three factors maintained and followed singly, would prove deleterious to the healthy development of the work of regeneration, which the grace of God had commenced, it will be found the case in this instance. The two one-sided, and therefore dangerous principles, which have united to produce the reformation in the Norwegian ecclesiastical affairs, so blessed on the whole, places the latter, conscious of the highness of its commission, under solemn obligation not to assume an exclusive position toward the other two factors—the regenerate religious popular life, and the nobler sense of freedom and self-consciousness of the nation. The two earliest Professors of theology, who moulded the future, had the honor of arousing the future ministry of the Lutheran church in Norway to a clearer per-

ception of what they must teach in future, as well as to a fuller consciousness of their high calling. They were both convinced that the only means which could save the church of their fathers, was to lay hold anew, with vigor, on that faith which they had formerly professed. This produced, particularly in Stenersen, a contractedness of judgment with regard to more liberal religious bodies who were less strict in their adhesion to a confession, as well as a cautious rejection of all religious and philosophical opinions that were not in accordance with the symbols of our faith. But this restorative tendency in the case of these truly regenerate men by no means became one-sided. They fully distinguished between the Bible and symbols; between the word of God and the word of men; and although inclined to strictness in their reception of the Symbolical Books, as there was abundant cause in the condition of the church at the time, they never in their evangelical position yielded their Gospel liberty. But, as is always the case, the spirit of the teacher was not received with his doctrines by all his pupils. Many of them began to consider christianity merely as a matter of the understanding, and this feeling gradually extended to the larger part of the Norwegian clergy, and exposed the church anew, to the danger of falling, like the Swedish church, into a condition of torpor and lifelessness. I cannot call this inclination a desire to be true to the Symbols, but a strenuous crying of orthodoxy. Others of the pupils received the christian faith, or rather the church faith, as demanding their whole heart. They were fully conscious of their responsible calling. They felt that they had been selected and appointed by the Head of the Church zealously to guard the pure doctrines of the church, and to direct their religious life, as well in the heart of the christian, as in the communion of believers. But unless the hidden stubborn roots of sin and of selfishness were thoroughly eradicated from their hearts by a transforming change, another one-sided and dangerous inclination would result. The more vivid their conviction of their calling, the stronger would be their zeal and desire to fulfill it by laboring in their various spheres of action, and therefore the more unwelcome to them every thing that was done apart from their labors, even when for the same object; for their own efficiency would seem to be hindered and diminished in this way, under the pretence, indeed, that if christians, who were not ordained, should preach and watch over souls, they could have no security that the doctrines of the word of God would be proclaimed in their purity, and in accordance with the Confession of the



church, over which they truly felt themselves called to watch. In addition to this, it should be mentioned, that Herzleb was intimately acquainted with the Old Testament, and yielded it implicit reverence, he delivered stated exegetical lectures on it, and was Professor of doctrinal theology, and it may be that he may, to too limited an extent, as Schleiermacher about the same time at Berlin, to too great an extent, have separated the Old Testament from the New. If this was the case, which the writer cannot positively assert, as he met with no lectures of the deceased Professor, who left no purely theological works behind him, we can the more easily understand how there should be a party among his pupils, whom, in order to describe them in a word, we shall term the hierarchical party, in the best sense of the word. A feeling of this kind has been manifested in the conduct of some influential members of the clergy toward the Moravians, who confessedly take opposite ground, toward the religious movement among the people, toward the government, in as far as it was concerned in church affairs, and toward the question about church government. It appears also, in certain doctrinal views, particularly concerning ordination, a universal priesthood, and the position of the Reformed church, which, with the Moravians, is opposed to such views. It appears in an aversion to the Quakers and Anabaptists, who do not recognize the distinction between the clergy and the laity; and finally in a preference for Romanism or Puseyism. But this, as well as the former inclination, will be prevented from exerting any thing more than a salutary influence, if the second factor of the ecclesiastical regeneration of Norway remains fully conscious of the fact, that it is only when in friendly coöperation with the other two factors, the religious life of the people, and the newly awakened national consciousness, that it can accomplish any good. If it is conscious that the doctrine of a universal priesthood of every believing christian is truly protestant, that the laity possesses the clear right to exercise this priesthood, and, in addition, that the want of general spiritual edification, over and above the ordinary public worship, begets a right to supply this want, within certain ecclesiastical restrictions, by meetings for social singing, prayer, the reading and explanation of the Scriptures, there is nothing to fear from a hierarchy who would permit the religious church-life to be ministered only by their own hands. Thus the inclination produces nothing more than a conviction of the necessity of church system, and a paternal care that in the mutual edifying of the laity nothing untrue, impure, or of human authority insinuate itself. If, in addition, the clergy

coöperate with the last factor — the national consciousness of liberty and self-sufficiency awakened by the separation from Denmark and the formation of a very liberal constitution — the other inclination to one-sided, contracted confessional obligation, will be suitably restricted. It certainly cannot be the interest of a community enjoying political freedom, and already of age, to desire the introduction of a church system, which places them again under guardianship, and it is equally little the interest of the clergy, who form part of the civil community. However fully the clergy may be convinced of the value of the Evangelical Lutheran confession, and even because thus convinced, they will acknowledge, that by laying undue stress on a creed, once received, and officially acknowledged, they only burden the conscience, and instead of producing a healthy, active, religious life, introduce an orthodox stagnation and lifelessness, which must be detested by every christian. Have not all the ordinances of the Danish Cabinet, in the last century, for the maintenance of orthodoxy, resulted in that miserable diseased condition from which it has just been resuscitated? They must acknowledge, that, as since the political independence of Norway every individual feels more concern about the state organization, and the mass of the people is in a healthier state than before; so also with regard to the church, a settled evangelical freedom can be only beneficial, which, while it firmly requires the preaching of the gospel truth, permits every one to exercise his own judgment.

We now proceed to the consideration of the last of the three factors which have partially effected a reformation of the church in Norway, and have opened the way for a still greater and more thorough renovation — the national consciousness awakened, and elevated by the separation from Denmark, and the formation of a liberal constitution. Thus far its operation has been merely preparative, and even unfavorable to the formation of a proper church-life. Unfavorable, because it has labored singly, and not in connection with the other two factors, the awakened religious feeling of the community, and the regenerate clergy. It is true that the country clergy have been admitted to a participation in the election of the legal representatives of the popular voice, and have even themselves been elected as such; but they have obtained the former privilege, not as clergymen, but as officers of the government, and the latter as distinguished citizens. As a general rule, the Bishops have been the only representatives of the clergy in the Storting. But they are by no means entitled

by their office to a regular seat in the Storthing, but have been elected by the popular voice because they possessed the confidence of the community. Apart from their precarious, dependant position, their labors are necessarily divided by their participation in the diets (Landtagen). As men of honorable position in the state, and being personally acquainted with most of the Representatives, they have ordinarily been elected President; Bishop Ridderwold, of Trontheim, was for a long time the worthy President of the Storthing. Being almost constantly occupied by civil interests, their attention can be but seldom directed to the affairs of the church. And in addition to this, their position—being elected and appointed by the King—compels them to represent the conservative principle in the church, and therefore they are the less inclined to bring church questions before the higher legislative authority of the land. The partial representation of the popular interests, when circumstances demanded that the desires of the nation should find expression, and be complied with, was attended with danger to the religious church-life. There was a fear that its affairs would be neglected, not only in the Chamber of Deputies, but also in the higher body by which the national interests were decided. There was also danger that the differing parties would have their attention turned from those things which were of the first importance, and be more concerned about such questions as these; who would be elected in the Storthing; how many members will the opposition number; what measures in regard to the external, and internal relations of the state will probably be proposed to the Chamber, than with such questions as affected their own salvation, and that of their brethren, or the welfare of their common religious life, or of other religious communions, connected with the Norwegian church. I remember that the proposed election of members of the Storthing was the only subject of conversation at a parsonage at which I spent a Sabbath, in discussing which all the assembled guests spent the remainder of the day after the morning service. Another result of the partial representation of the popular element, is that the clergy necessitated as officers of the state to take part in the elections, will become entangled in civil and worldly affairs. Apart from these evil tendencies, and notwithstanding them all, the formation of the Norwegian state constitution, and the elevation of the national consciousness, will exert an incalculable and happy influence in the renovation of the church-life. By the separation of Norway from Denmark, the Norwegian

church has not only gained the plainly apparent advantage that it need no longer be under the direction of a church across the sea, but it has had the way opened for it to circumstances, which, when they have accomplished their full work, will obtain for it the priority over both the other Scandinavian sister churches. The people have learned to consider themselves as a united whole, in whose weal or woe every individual has an immediate interest. They have learned to sacrifice self-interest to the common advantage of the country, to look at and examine the existing institutions and relations in sensible sober judgment, and fearlessly and firmly to pursue that course which promises most for the advantage of the whole. They have discovered, that on the one hand, a fixed and regularly administered form of government was necessary to the existence and prosperity of a community, and that on the other hand, a suitable degree of freedom must be allowed to every individual. And thus they have become better qualified than the Germans, or any other people, to form a church which shall correspond externally to a christian communion of believers, where each is a member, on equal footing, of the body, of which Christ is the living Head. But as long as the majority of individual members are filled with the spirit of the world more than with the spirit of Christ, they are surely not prepared externally for so perfect a form of church constitution. But the ablest representatives of the two other factors, the lay-preachers and the clergy labor incessantly that they may gradually attain this end. And we conclude that the arousing of national feeling, as manifested in civil and political life only attains a full consciousness of its vocation, and becomes a desirable coöperator in the reformation of church life, while it remains in connection with and does not restrain the operation of the other two factors, the popular religious influence and the clergy; although it opposes the former and places the latter in a subordinate and dependant position, (as the Danish government has long done, and as according to the existing constitution of the Norwegian church, the representatives of the King may still do. It is only when embracing the other two elements in itself, it unites with the King, and advises, and proposes for royal sanction such measures as are most advantageous to the external and internal life of the church, that it contributes to the coming of that kingdom which the Lord has appointed as the end of every religious society.

The nation, through their representatives, have, by two late decisions, practically acknowledged their vocation, a vocation

that can only be responded to by a cordial co-operation with both the other factors. The one has reference to lay preachers, and the other to the relation of dissenters to the established church. A law has existed in Norway since 1741, which forbade, under heavy penalty, all public or private preaching of the gospel, and particularly of regular itinerant preaching, by christians who were not regularly authorized. When Hans Nielsen Hauge had excited the enmity of many influential men, and some of them clergymen, by his zealous confession of religion, this law, which had fallen into disuse, was revived. In accordance with this law, as is well known, he was subjected to ten years imprisonment, and heavy fines. It is no wonder that the greatest opposition was aroused against so unchristian an ordinance, and that afterward it could only be enforced with great caution. Lay-preaching, and the spiritual edifying of the laity, whose general influence was only blessed, was branded by it as illegal, and deprived of its influence.—The Storting, mindful that it should go hand in hand with the religious part of the community, and make their wishes its own, proposed, in 1836, the removal of the ordinance, but it was not ratified by the king. Nevertheless, it was determined at its next meeting, in 1839, to renew the measure, and the government, as the thing was involved in a third proposed alteration of the constitution, was inclined to take the matter in hand. For this purpose, it was made obligatory on Klaus Winther Hjeltn, Professor of Law, to prepare a proposition from the king, which should not only embrace the irregular meetings of members of the established church, but also the case of dissenters. The matter was submitted to the congregational authorities of the country, for their advice. Remonstrances were sent in from every direction. When the government could no longer hope to secure so conservative a measure, a new commission of S. A. W. Sörensen, frequently President of the Storting, J. F. Dietrichson, Professor of Theology, and Pastor A. Wexels, were appointed to prepare a new proposition. By this, unauthorized itinerant preachers were permitted, under certain restrictions, women and youths were plainly forbidden to preach, and transgression was punished by fine. But even this failed in 1842 to pass the Storting. The unconditional removal of the law of Jan. 13th, 1741, was for the third time concluded, and became a part of the law of the land. Lay-preaching, and the spiritual edifying of the laity, is therefore permitted, and in this the nation has shown its harmony with the first factor. It was reserved for the next Storting to pass a resolution which was

designed to exalt the established church from the unbecoming position which it had hitherto occupied, according to law, and which should have interested the clergy, had they been conscious of their high vocation. According to the old ecclesiastical and civil laws, which have been in force in Norway from the time of the Danish superiority, the established church was so intimately connected with the state, that they seemed to be one, even to such an extent, that he who forsook the state-church, was treated as a military deserter, and he who neglected the ordinances of the church, as a civil criminal. For instance; he who was accustomed to neglect public worship, was placed under the eye of the police; if a man did not partake of the sacrament of the Lord's supper, at least once a year, and after being admonished, refused publicly to confess his sin, he was deprived of the privilege of communion, and unless he repented within a certain time, was banished from the country. And in addition, public worship according to any other than the service of the Lutheran church, was only permitted to a few religious societies, for especial reasons, as the Moravians and the Quakers, under the strictest prohibition of proselyting, and only at appointed places. In this manner the established church became a place of compulsion, or even a house of correction, and its members were not free children, but unwilling slaves. It must have been painful to a pious minister, to see that many of his members only remained such because compelled so to do, and would gladly send their children to catechetical instruction to another minister than himself. And if he saw no such exhibitions, he could not fail to see that the true character of many hearts would only appear when external hindrances were removed. And the more fully he was convinced of the sanctifying power of that faith which he proclaimed, the more must he feel inclined to show to those who were weak in faith, how much power of truth the established church still possessed, so that were the doors once opened, a large majority should prefer to remain in the house of their fathers. The reflecting and evangelical clergy, could not but receive the edict of toleration, proposed by the Storting, and ratified by the king in 1845, with satisfaction, and even rejoicing. Every religious sect might not only be introduced into the country, but could hold public worship; the civil disabilities which had hitherto attended a change of church connection, and the disadvantage of belonging to any other confession than that of Augsburg, were removed. The church of Norway, has by this law, lost at one blow much of its worldly power, but it has gained proportion-

ally in purity, and inner power, and has made an advance before both the other Scandinavian churches, which they will scarcely be able to overtake. The confidence which the national church has placed in the inner spiritual power of its members has not been abused. It is true that a Roman Catholic church has been established at Christiana, but it has not increased, and indeed is on the decline; a Reformed church does not as yet, to my knowledge, exist in Norway; the Moravian societies have had no increase; Quakers are unknown in Norway. In short, there exists at present no other religious community of importance in Norway, except the Evangelical Lutheran church. It may truly be said that in both the above mentioned decisions of the national assembly, the interests of active piety among the laity, as well as those of the clergy, have been secured. It will be another question, whether this will be the case if it is proposed at the next Storting to remove the civil disabilities of the Jews. There is no doubt that the question will be introduced, as I was informed by a member of that body. It is true that the indefatigable defender of the cause of the Jews, the poet Wergeland, is dead, but others will not be wanting to take his place. The Jews of Hamburg should erect a monument of gratitude to his memory, in the cemetery at Christiana. Hitherto Jews have been forbidden to remain in the country, and if one was seen, the police were required to transport him from the country. More favor was shown, however, to Portuguese Jews. They now speak, not only of admitting them to residence in the kingdom, but of granting them equal civil rights with other citizens. If this movement succeeds, (according to the latest accounts it has failed,) a radical separation of church and state would be introduced. It is still a question whether this would be for the advantage of the church, whether it does not require the protecting, authoritative hand of the state, and whether the state is not under obligation to acknowledge the church of Christ as the basis on which it must build, and therefore to uphold it in its distinct form. It is also a matter for discussion whether in Scandinavia, where the community is disposed to respect the laws, the established church should not remain as an instrument in fulfilling the laws, and of punishment, within which the truly regenerate can unite into voluntary combinations, until they can gradually succeed in banishing the impure and worldly elements from the church. In order that the nation, and its representatives, may not act hastily in this matter, and under the influence of a false liberalism, or national vanity, or any other impure motive, the other two factors,



which have coöperated in the regeneration of the Norwegian Church, and thereby in the advance of the nation generally, must not be set aside but permitted to have their due influence.

I will here close my reflections on the present general condition of the Norwegian church, and on the manner in which it has been developed under the various moulding influences of the past. I had thought to compare it with the condition of an individual regenerated by the Holy Ghost, and I have not exhibited the factors which have accomplished its regeneration, in order to appear to limit or lessen the effectiveness of the Spirit of Christ, but that I might the more fully show the means by which the effectiveness of the Spirit has manifested itself, and which the Lord of the church, who ruleth over all, has used as the conscious or unconscious instrumentality of his Spirit. One who is acquainted with the condition of the Norwegian church would probably notice among the factors introduced as causing its regeneration, the omission of the newly and actually awakened missionary zeal. It has not only served to awaken both clergy and laity to a proper sense of the unspeakable blessings which they have unconsciously possessed in christianity, while millions of heathens have been going down to death without them; but it has also drawn Pastors into bonds of nearer communion with their congregations, uniting them by the living ties of common prayer and meditation and mutual manifestations of their love. But however clearly the influence of Foreign Missions on the inner state of the church may be seen, it must be acknowledged that the newly awakened missionary zeal owes its origin to the previous regeneration of the established church, and is one of the branches which the revived and vigorous tree of a regenerate church has sent forth, and is one of the manifestations within itself, and externally, of the reality of its change.

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#### ARTICLE IX.

##### THE NEW GERMAN HYMN BOOK.

*Deutsches Gesangbuch für die Evangelisch-Lutherische Kirche in den Vereinigten Staaten. Herausgegeben mit kirchlicher Genehmigung. Philadelphia L. A. Wollenweber, 277, N. Third St. 1849. [German Hymnbook for the Evangelical Luth. Church in the U. S., published with the approbation of the Church.]*

We hail with sincere pleasure the appearance of this book, which the church has so long needed, and so anxiously expected since the committal

of the preparation of the work to the hands of the distinguished Chairman of the Com. of the Pa. Synod, Rev. C. R. Demme, D. D. Of the qualifications of Dr. Demme for this work, no one acquainted with his refined taste and fervent admiration of German Psalmody, could for a moment doubt, and the result shows that this confidence was well merited.

The principles by which the Committee (representing the three large and respectable Synods of Pennsylvania, New York, and West Pennsylvania,) were guided, are so clearly, and even eloquently announced in the Preface, that we are sure we cannot give a better idea of the spirit of the book, than by inserting its prominent points. Before explaining the reasons which rendered a new Hymnbook necessary, they say: "It has long been a subject of regret, that our old Hymnbook was supplanted in most of our congregations by other works; for the church did not gain, but lost by the change.—Dear and precious to her might well be a book, which was prepared and introduced by the Fathers, the preface of which bears the honored and beloved name of HENRY MELCHIOR MÜHLENBERG, which at once refers us to the time of her planting and propagation in this western world, and by which the churches were edified for half a century. Not so lightly should a book have been given up, which, to be sure, like everything human, had its deficiencies, but still maintained a respectable rank among the various hymnbooks that have since made their appearance in this country, yea, had decided advantages over most of them, so far as contents and a church spirit are concerned."

After stating that the principal objections to the book thus referred to were, its great size and consequent high price, the great length and unusual metres of many of the hymns, which, together, prevented nearly one-half of the book from being used, whilst, on the other hand, hymns were wanting upon many topics, the Committee proceed:

"The only thing that could be done, under such circumstances, was to attempt to preserve to the church the pith of our old book, by the publication of a new one. Several synods united in this object, and the book which is here present is the fruit of their common labors.—Those entrusted with this work, desire in this preface, briefly to express the *principles* by which they have been guided, and which have received the sanction of the Synods concerned. They could take no other position than that of fidelity to the church and her Confession. This was demanded by them, alike by duty and by affection, and they are conscious that they have never intentionally swerved from this. There is a great variety of hymns, but in none of them is wanting the doctrine or the spirit of our church. It was our aim to give the whole a clear and decided tone, and however different the hymns may be in value, it will be difficult to find one by the singing of which the heart of the christian will feel rather empty than full. Censure in this direction, will undoubtedly come from those only who in heart no longer belong to us, or from such brethren as think that the improvement of the church, for which we would hope and labor with them, can be only a repetition of what existed in the sixteenth and seventeenth centuries.

A church hymnbook should contain *church hymns*. There is indeed a difference of opinion as to what a church hymn properly is; but all are agreed in this, that it cannot be the voice of individual members of the church merely, but that of the congregation generally, as built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone, i. e., every evangelical christian must understand, believe, feel and wish it, and be able to sing it in his heart and before the world. It must therefore contain scriptural truth in a scriptural form. The best church hymns will therefore be such as treat rather of the great doings of God, who is true and real, and abideth forever, than of the little acts of man, his resolutions, feelings, desires, purposes, &c. We may therefore designate as the necessary qualities of a hymn, distinctness and simplicity in the confession of faith, depth and purity of feeling, clearness and force of language; harmonious cooperation of the matter and the melody is likewise desirable."

These principles must commend themselves to all who reflect upon the subject, and we are happy to find that the Committee have faithfully and successfully carried them out in the preparation of the book. Taking as its basis the *Lieder-Sammlung*, above referred to, published in 1786, the preface to which was one of the last earthly labors of the venerable *Mühlenberg*, for the edification of our American church, to which his whole life may be said to have been consecrated, this work retains the great body of what the church has hitherto prized in that book, and adds to it only such other hymns as have either long been dear to the children of God, or as are required by the expanding benevolence of christian effort, or called for by the peculiar circumstances in which the church is here placed, or by the new duties to which she is here called. But this is a work of no small difficulty, not on account of the deficiency of suitable hymns for all the purposes indicated, but in order to decide, first, what should be rejected, and secondly, what should be substituted in its place. The first point is difficult, because the great mass of the hymns contained in the old book, are undoubtedly of high value, and most of them dear to those who have been in the habit of using them. Dr. *Mühlenberg* has (in his preface, where he exhorts ministers and churches to introduce and use this book,) well described it as "a precious treasure of choice hymns, both old and new, full of pith and power, drawn from the undefiled fountain of God's holy and revealed word, prepared by pious poets, according to the measure of their several spiritual gifts, presented as healthful milk for babes, and strong meat for youths and full-grown men in Christ, as also for the awakening of careless sinners and hypocrites. They contain the great doctrines of our faith that are essential to salvation and the duties of life, show the plan and means to be used on the pathway to eternal life, and accompany docile and obedient souls throughout their period of probation even to the kingdom of glory. Musical composers have used their best efforts to prepare tunes adapted to their sacred truths, so as by means of the ear to impress them most deeply upon the heart." In regard to hymns of this character, he might well say: "Dearly beloved, sing and make melody unto the Lord, who has bought you with his blood, sing in public and in private, and with your hearts," and "transmit this treasury of hymns to your children and to your children's children, so that they may not at the great day of judgment rise up against you, and say, "you did indeed provide food and raiment for our bodies, but you neglected and made no provision for the safety of our souls." To take away from such hymns, thus commended to us is, we say, a serious matter, and no easy task. But, as already intimated, the committee have, we think, discharged this part of their duty with success, retaining the body of those hymns so justly dear to the church. So far as we have yet examined we miss but few that we should have been anxious to see retained. One or two, however, we do notice. For instance, Paul Gerhardt's "*Ein Lämmlein geht und trägt die Schuld*." It is true, this hymn is very long, but we should have been very glad to see some stanzas, at least, retained, though in this we may be influenced by our partiality for the great high priest of sacred poetry by whom it was written. We should also have hesitated to reject John Angelus' "*Die Seele Christi heil'ge mich*." We also miss "*Dir, dir Jehovah will ich singen*," "*Gott will's machen Dass die Sachen*," and some others. Still, we find here the great body of those hymns that *Mühlenberg* so well describes as "a precious treasure," and also many others that deserve this appellation no less than those collected in the old hymn-book.

But this substitution of other hymns in the place of those rejected is, as we have said, the most difficult part of the work which the committee were called to perform. The cause of this is very different from what it would be in English. In our language the difficulty is to find good hymns. ... But how different is it in German? There we have upwards of 70,000 hymns, well ascertained, which, at an average of fifty to each author, would give fourteen hundred writers of hymns, which is not, perhaps, half the actual number of those who have made the attempt thus to edify the church. And

these hymns, written by the most distinguished authors of every age, from the Reformation to the present time, and proceeding out of the very inmost soul of the church, seem to express every feeling that the christian heart requires, not only for the public and common worship of God, in the church, in the prayer-meeting, and in the social circle of friends, in the school and family, but almost all that private devotion itself calls for. Of a large body of these hymns it is difficult to say whether the form or the contents is more perfect. Written by such men as Luther, Hans Sachs, Paul Speratus, Matthæius, Graumann, Gerhardt, Rodigast, Rothe, Woltersdorf, Francke, Spener, Allendorff, Gellert, Klopstock, Spitta—we need only mention these and a host of other names, to remind those who are acquainted with the subject, of the manner in which German hymnology has been gradually developed, and of the perfection, richness, depth, beauty and power to which it has attained. All these treasures it is, of course, impossible for any single book to contain; but as they are not, manifestly, of equal value, nor all equally adapted to all times and circumstances, it becomes, as we have said, a most perplexing question how to select those that are required for any particular church or age. Hence the many collections of German hymns. But here we entirely approve of the principle of the Committee, "impartially to unite the best of every age. Let the new lovingly unite with the old, as with every commencing morn the new goodness of God unites with the old. Thus we honor the manifold gifts which still come from the same Lord, and bear in them the same spirit. Thus we here enjoy the apostolic promise: "All is yours," whether Luther, or Gerhardt, or Gellert or Spitta." Undoubtedly we could wish to see some hymns in the book that are not in it—some of Luther's, some of Gerhardt's, some of Woltersdorf's, some of Allendorff's, but we cannot have everything, and we find nothing in this book that we would desire to exclude from it—if there is anything that does not exactly suit our taste, we know that it has long edified the church, and doubtless suits others.

There is one point upon which we are less disposed to agree with the committee than in anything else, though we doubt not that their views will meet with more general approbation than our own. We refer to what they say relative to the selection of hymns with a reference to what they call "*the singableness (singbarkeit) of their tunes.*" So far as a hymn is written in a style not adapted to vocal music this is very well, and we also agree fully with Luther's decision: "Give us rather a poor hymn with a good tune, than a better hymn with a poorer tune." But there is no occasion for this either. If the hymn is good, a good tune may be found for it. But how many good tunes are there that are "unsingable" because people do not know them?—How few of our American congregations have ever heard "*Ein' feste Burg ist unser Gott*" sung!—all to their own loss and shame, and no! because the tune is a difficult one. But we are glad to find that the committee practically disregard this rule, and point out the proper remedy for the evil by referring to good collections of tunes which are accessible enough, and if they were not could easily be made so. And that the church should have a good selection of tunes *adapted to all her hymns* is, we think, just as evident as that she should have the hymns themselves.

With respect to the *changes made in the hymns* we are very well satisfied with the position taken by the committee. Hymns certainly are not, as they very properly observe, "to be regarded as having a canonical character, or as taking rank along side of the Confessions of the church, or left behind them by their authors as gifts that should not be touched." Their changes we think are generally judicious, and some of them made with extraordinary skill. One of them, however, we must confess, does not please us. We refer to No. 282, which is Luther's hymn "*Christ, unser Herr zum Jordan kam.*" We will not quarrel with the alterations in the first verse, for they do not alter the sense, and make the language smoother. Nor will we object to the omission of the 2nd, 3d, 4th and 6th verses, for we think that their great length is the great fault of German hymns generally, and we wish the committee had curtailed more of them. But we do object to the changes in

the last verse, which, as will be seen by the following comparison, are very great:

## Luther.

Das aug' allein das wasser sieht,  
Wie menschen wasser giessen, Der  
glaub' im geist die kraft versteht, Des  
Blutes Jesu Christi, Und ist vor ihm  
ein rothe fluth, Von Christi Blut ge-  
färbet Die allen schaden heilen thut,  
Von Adam her geerbet, Auch von  
uns selbst begangen.

## Hymn-book.

Mehr sieht das aug' im taufen  
nicht, Als blosses wassergiessen;  
Der glaube sieht durch höh'res licht  
Das blut des bundes fließen. O hei-  
lige, o theure fluth, Wasch unser  
krank gewissen! O Geist, durch's  
wasser und durch's Blut Lass auf  
uns gnade fließen Und mach uns  
rein von sünden!

We admit that this new version is very good, but we still prefer the old, which we regard as remarkable among Luther's hymns for its smoothness and beauty.

The changes in the hymn "*Christ lag in Todesbanden*" are also made with great skill, but we wish that the committee had given us the hymn in its original as well as in its changed form. Our choirs and organs (and every well established Lutheran church ought to have an organ) would soon learn to sing it and its lofty melody.

With the arrangement of the book we are perfectly satisfied, and hope that this will exert a happy reflex influence upon the general order of our church services, and promote a return to the better observance of all our church usages, festivals, &c.

Most gratefully too, do we recognize in this work the service that the committee have done the church in presenting to it as they assure us was their object, "a hymn-book in which christianity in all its bearings upon the heart and life, is exhibited in testimonies alike precious, faithful, powerful and consolatory;—a hymn-book in which the church's life of faith is expressed, and by which it may be upheld and propagated, quickened and strengthened in our beloved congregations." And most heartily do we unite with them in their pious wishes; "May this object be attained! May this book aid in bringing about among us that our singing, that audible prayer of the congregation, that living confession, that which is, alas! the only part of our public worship in which the congregation still acts for itself, may again from every heart and tongue resound before the Lord in fuller, purer and happier strains! May it assist in promoting among us the unity of the spirit in the bond of peace!"

Our limits permit us only to add our most cordial concurrence in the wish which the committee express before the passage that we have just quoted, viz: "*that our church (in this country) may have but one German and one English hymn-book.*" And we will venture to add our conviction, derived from no light examination of this subject, that in order to keep our church one, both in German and English, it is of no small importance that the hymnbook as well as the liturgy should be essentially the same in both languages. Every one who has the interests of the church at heart, acknowledges how much the church has lost in Germany by the alteration of our church hymns, emasculating them of their distinctive doctrines for the sake of a factitious union, or still further, unhallowing them of all that is precious and glorious in christianity in favor of a self-complacent Rationalism that would know more than God himself. What a loss then must it be for our English church to be deprived of these hymns entirely! Nor do we think that any one who is familiar with the hymns of the two languages can believe that the hymns that now exist in the English language will ever be an adequate substitute for our German ones. The difference between the two is radical, no less in doctrine and in spirit than in form and poetical character. Unless therefore we can infuse a new life and spirit into our English hymns, so as to assimilate them more to the genius of our church, it seems to us that the development of our church life must forever be greatly retarded, in this direction, at least, and perhaps in others still more important.

R.

## ARTICLE X.

## NOTICES OF NEW PUBLICATIONS.

(1.) *Barnes' Prayers for the use of Families.* "*Prayers for the use of Families, chiefly selected from various authors; with a preliminary essay, together with a selection of hymns.* By *Albert Barnes.* PHILADELPHIA: Thomas, Cowperthwait & Co., 1850." This is a very neat volume, and a valuable addition to our manuals of devotion. The prayers are taken chiefly from those well-known and deservedly popular authors, Jay and Jenks, though many excellent selections are gleaned from other sources, and Mr. Barnes' additions are by no means inconsiderable. The collection of Hymns, also, contains many of the best hymns in the English language, adapted to family worship. We have read the Preliminary Essay with peculiar interest. It is written in the plain and forcible style which distinguishes Mr. Barnes' writings generally. The appeal made to parents in favor of the regular and faithful discharge of this duty, is well-timed and well expressed, and cannot but benefit all who peruse it. We are pleased to see among the "*Prayers for particular occasions,*" two for Christmas (morning and evening.) This shows that the practice of our church in the celebration of this and other Festivals, is steadily commending itself to pious and reflecting minds in other communions. Similar prayers for the other Festivals would undoubtedly have added to the interest and variety of the work. Why should not the crucifixion and resurrection of Christ be commemorated on Good Friday and Easter, as well as the Nativity on Christmas? Nor can it be doubted that they furnish themes for meditation equally calculated to excite devotion.

(2.) *Memoirs of the Life and Writings of Thomas Chalmers, D. D., L.L. D.* By his Son-in-law, the Rev. William Hanna, L. L. D. In three Vols.—Vol. I. NEW YORK: Harper & Brothers, Publishers. 82 Cliff St. 1850.—We have received the first volume, the only one yet published, of the work named above; but we feel sadly at a loss how to word a notice of it, as brief as our limited space requires. To commend the work, would seem like attempting to gild refined gold. It seems almost sufficient simply to inform our readers, that they may now obtain a voluminous memoir of Dr. Chalmers, written by Dr. Hanna. The biography of such a man, written by such another, offers to all the higher faculties of man a feast, such as cannot often be enjoyed. Dr. Chalmers' fame is world-wide, and to all who desire minute information respecting his noble character, his useful life, his brilliant career, we need only say, that here they will see, portrayed by a

master-hand, that distinguished servant of God, as his mind and character were gradually developed, as he lived, and prayed, and labored, for the good of his race, and the praise of his Lord and Redeemer. The importance of these memoirs to the philosopher, to the divine, and to the intelligent christian, can scarcely be over-rated. They embody a vast amount of matter instructive and invigorating to the intellect of all, edifying and encouraging to the soul, and precious to the heart, of the believer. Reverently as we have ever regarded the name of Chalmers, we now feel as though we had seen, and known, and admired, and loved the man. His own copious journals, here presented, with all their searching self-examination, their severe self-rebukes and self-tutorings constitute a most important and interesting portion of the work. It is scarcely possible for the most thoughtless and trifling, to read such a life, related as this is, without becoming sobered into serious thoughtfulness; but preachers of the Gospel, and christians generally, cannot otherwise than derive from its perusal unspeakable delight, and immeasurable good. Of Dr. Hanna's qualifications for writing the life of Dr. Chalmers, whom, as his father-in-law, he intimately knew, highly revered, and sincerely loved, and whose character, in all its phases, he is perfectly competent adequately to appreciate, it is needless to say any thing. He has, ere this, given ample evidence of superior abilities, devoted to the highest interests of man. None who can afford to purchase these memoirs, should deny themselves the pleasure and the benefit, which they cannot fail to derive from them.

(3.) *Notes on the Miracles of our Lord.* By Richard Chevenix Trench, M. A., Professor of Divinity, King's College, London; Author of "*Notes on the Parables of our Lord*," etc. etc. Reprinted entire from the last London Edition. NEW YORK: D. Appleton & Co., 200 Broadway. PHILADELPHIA: GEO. S. Appleton, 164 Chestnut St. 1850. — We have carefully, and with deep interest, read considerable portions of this work, an 8vo, vol. of nearly 400 pp., and so far as we are thus enabled to judge, we are prepared to recommend it, as one of the most able and valuable contributions to theological literature, which has, of late years, proceeded from the English press. The author is evidently a profound and accomplished scholar, and he makes a judicious and skillful use of his learning; he is very extensively read in German theology, as he often refers to the theological writers of Germany, and makes frequent quotations from their works — from those of Luther, and the modern schools: he often cites the views of the more prominent rationalistic writers, including Strauss, whom he combats with great ability, and confutes with distinguished success. The work opens with a preliminary essay, of which the first chapter discusses "the names of the Miracles;" the second, "the Miracles and Nature;" the third, "the authority of the miracle;" the fourth, "the evangelical compared with other cycles of miracles;"



the fifth, "the assaults on miracles;" the sixth, "the apologetic worth of the miracles." The fourth of these chapters treats, 1.) "of the miracles of the O. T.;" 2.) "of the miracles of the apocryphal gospels;" 3.) "of the later, or ecclesiastical miracles," which are affirmed by the Romish church, and have, of late years, found strenuous advocates at Oxford, but the falsity and worthlessness of which are here most clearly and fully exhibited. Under the "assaults on the miracles, we have, 1.) the Jewish: 2.) the heathen (Celsus, Hierocles, and Porphyry): 3.) the pantheistic (Spinoza): 4.) the sceptical (Hume): 5.) the miracles only relatively miraculous (Schleiermacher): 6.) the Rationalistic (Paulus): 7.) the historico-critical (Wolston and Strauss). The subjects of these several chapters are discussed with the most dispassionate calmness, with great ability and sagacity, and with the most satisfactory results. In the treatment of the several miracles themselves, many points of great moment, and deep interest come up for discussion. Thus, in the fifth chapter, which treats of "the Demoniacs in the country of the Gadarenes," we have a series of admirable prefatory remarks on the general "subject of the demoniacs of Scripture," in which the cavils of infidels and the views of modern rationalists are triumphantly set aside, many important and striking facts are stated and ventilated, and "the scriptural doctrine concerning the kingdom of evil, and its personal head, and the relation in which he stands to the moral evil of our world," are very fully and searchingly considered. The work, especially in the marginal notes, is very rich in patristic lore, there being copious, apposite, and interesting citations from the Greek and Latin Fathers. Altogether, the work bears ample witness to the intellectual ability, the sound judgment, the careful and thorough research, the extensive scholarship, and the perfectly evangelical position of the author. It fixes at once the attention of the serious inquirer after scriptural truth, and will, we are confident, be much used, and greatly valued, by ministers of the Gospel, of whom none should be willing to be without its learned and satisfactory discussions in this highly important department of Biblical study.

(4.) *The early Conflicts of Christianity.* By the Rev. Wm. Inghram Kip, D. D., author of "*The Christmas Holydays in Rome*," "*The double Witness of the Church*," "*The Lenten Fast*," "*The early Jesuit Missions in North America*," &c. &c. &c.—ἡ ἐκκλησία καὶ τὰ ἱερὰ καὶ τὰ ἱερά. NEW YORK: D. Appleton & Co, 200 Broadway. PHILADELPHIA: G. S. Appleton, 164 Chestnut St. LONDON: Longman Brown, & Co., Paternoster Row. 1850.—The design of this work is, to give "a clear idea of the difficulties to which our faith was subjected in the earliest ages of its existence," and of "the severity of the conflict, through which it was obliged to pass." Its principal antagonists, and the peculiar character of the obstacles which they respectively opposed to its progress, the author discusses successively, under the following five heads: 1. Judaism:

II. Grecian Philosophy : III. The licentious spirit of the age : IV. Barbarism : V. The pagan mythology. — These subjects are elaborately and ably treated, and the picture which the whole discussion places in a clear light before us, enables us to form a pretty just estimate of the violent opposition, which christianity met with from these, its bitter enemies. We find but very little in the book to which we would take exception. In a very few instances, the views of ecclesiastical polity, peculiar to the church with which the author is connected, protrude ; but, on the whole, the subject, being one in which all christians have a like and equal interest, is treated in its general aspects and bearings, without reference to sectarian peculiarities. Had Dr. Kip written the two additional chapters, on the Middle Ages, and on the Reformation, which he says in his Preface remain to be written, we should, doubtless, be at open issue with him as regards the latter subject. As it is, the work displays extensive research and sound reflection, is written in a lucid, attractive, engaging and impressive style, rich in beautiful and animated description, and sometimes truly eloquent. The book will be welcome and valuable to others beside theologians.

(5.) *Morton Montagu ; or a young Christian's Choice. A narrative founded on Facts in the early History of a deceased Moravian Missionary Clergyman.* By C. B. Mortimer. NEW YORK : D. Appleton & Co., 200 Broadway. PHILADELPHIA : Geo. S. Appleton, 164 Chestnut St. 1850.—This work presents an authentic account of the early life of a Moravian clergyman, long and extensively known, and highly esteemed for the gentleness, the dignity, and the general excellence of his character, from the pen of one, than whom none could have known or appreciated him better.—The style in which it is written, shows, that the author has not much experience in book-craft ; but the work will be read with pleasure by those who take an interest in the Moravian denomination, of whose early history it gives a brief sketch ; and to those who have had the privilege of personally knowing the venerable subject of this memoir, the narrative will be peculiarly interesting. No part of the work is to be regarded as fiction, the design of the author merely being to intermingle with the history of the Rev. gentleman's early life, other Moravian facts not necessarily connected with it. There certainly is much in this history, that is remarkable and striking.

(6.) *The Life and Correspondence of Robert Southey.* Edited by his Son, the Rev. Charles Cuthbert Southey, M. A., Curate of Plumblond, Cumberland. Parts I & II., to be completed in six parts. NEW YORK : Harper & Brothers, Publishers ; 82 Cliff St. 1850.—The first two parts of this delightful work have been sent us by the publishers, and we take great pleasure in commending it to the notice of our readers. Robert Southey has so long been an object of deep interest to the reading public, that this, his "life

and correspondence," cannot otherwise than meet with a most cordial reception. The work will, at once, take its place by the side of Boswell's Johnson, of Lockhart's Life of Scott, and other kindred productions. Southey's life was, in many respects, a most remarkable one, and, in every respect, highly interesting: its various vicissitudes, its diversified experiences, are adapted to suggest to the observant and reflecting much profitable thought, many salutary lessons; it is profoundly instructive and interesting to converse with so extraordinary a personage, as we are here permitted to do, in the privacy of his retirement; to follow him through the many distractions, dreamings, schemes, and speculations of his earlier years, the many splendid achievements of his genius, accomplished, in his maturer age, by his iron and indefatigable industry, down to the mournful obscurity of his active mind, in the decline of his days. Like Lockhart's life of Scott, the work opens with a brief autobiographic sketch of his infancy and boyhood, which is so admirably written, that we have nothing to complain of but its brevity. Yet, as far as the work has advanced, the illustrious poet is permitted to be almost entirely his own biographer, as his extensive and spirited correspondence with his friends, among whom were some of the most distinguished men of his time, is merely arranged and duly connected, in the concise narrative of his son. Altogether it is one of those fascinating books, which, while we rejoice at the ever-increasing number, we would fain hope will eventually supplant, in a great degree, the vast amount of worthless fiction with which the world is absolutely flooded.

(7.) *A system of Ancient and Mediaeval Geography, for the use of Schools and Colleges.* By Charles Anthon, L.L. D. Professor of the Greek and Latin languages in Columbia College, N. York, and Rector of the Grammar School.

Omnia mortali mutantur lege creata,  
Nec se cognoscunt terræ vertentibus annis.—MANILIUS.

NEW YORK: Harper & Brothers, Publishers, 82 Cliff St. 1850.—This is truly a noble work, and in every respect worthy of its distinguished author. Our readers will be able to form some idea of the amount of matter presented, when we say, that it is an octavo volume of nearly eight hundred pages. The work has been elaborated with the author's wonted industry and research, and bears witness of his vast learning. The mass of literature bearing in in any respect upon the subject in hand, that has been laid under contribution and consulted with the acutest sagacity, is enormous. We may, we think, safely venture the assertion, that there is no work for ancient and mediaeval geography extant, that can at all compare with this, as respects completeness,—in the comprehensiveness of its plan, and the fullness and accuracy of its details. On referring to the list of works, from which the materials for the volume before us were obtained, it will be found that many are

old, others comparatively so; while some of the most recent and valuable German, English, and French works consulted, either refer only to some particular portion of the subject, or are in one respect or the other, limited in their scope. Here we have the whole ground most thoroughly surveyed; and the author has the advantage of being the latest in the field, with the discoveries and labors of all his distinguished predecessors before him. It is well known that the East, embracing a large portion of the terrain of Ancient Geography, has only of late years again become open and easy of access, and the discoveries of modern travellers have thrown much light upon many points of interest and importance in ancient geography, and corrected many errors, which had, for centuries, been stereotyped. We need instance, in this connexion, only Robinson's *Researches in Egypt, Arabia Petraea, and the Holy Land*, Dennis's *Cities and Cemeteries of Etruria*, and Layard's *Nineveh and its Remains*; which, with their valuable discoveries, are all recent. Every modern publication of this kind, that presented any thing of importance, Dr. Anthon had before him in the preparation of this great work, and those who are acquainted with his other and numerous publications, know with what skill he avails himself of his materials, so amply supplied by his own library, which, in every department of classical literature, has not its equal in this country. When advantages and resources like these are at the command of one, who masters every subject with which he grapples, it is only what might be naturally expected, that the results exhibited should be, in every respect and in the highest degree, satisfactory. And it will, doubtless, be acknowledged by all cognoscenti, that the matter culled from such vast stores of literature, and presented in the volume before us, has been selected with great sagacity and discrimination, most thoroughly digested, and arranged with admirable judgment and skill. The book should find a place on the shelves of every man, who makes the least pretensions to scholarship. It is most creditable to American literature, and an honor to the American press, that a work like this has appeared this side the Atlantic.

(8.) *A copious and critical English-Latin Lexicon, founded on the German-Latin Dictionary of Dr. C. E. Georges. By the Rev. J. E. Riddle, M. A. and the Rev. T. K. Arnold, M. A. First American edition carefully revised, and containing a copious Dictionary of proper names, from the best sources. By Chas. Anthon, LL. D. New York: Harper & Brothers, Publishers, 82 Cliff St. 1849.* Our limits do not admit of our presenting in the present No. of our Review a tithe of what we feel disposed to say in reference to the valuable and important work of which we have just given the title. The Harpers have done much for the advancement of liberal studies and classical literature in the United States, but, perhaps, nothing that is more likely to exert a happy influence

than the publication of this much needed work. Every teacher who has undertaken to promote accurate scholarship and to give his pupils a due command over the Latin language, knows by sad experience how deeply deficient, not to say utterly worthless, are the English and Latin Dictionaries to which recourse has hitherto been had in our English and American schools. At almost every attempt at independent translation the scholar is compelled to say, 'I could not find any Latin word for that idea,' and this not only for idiomatic phrases, but for individual words. And where no such complaint was made, what provoking nonsense has, time and again, been presented as the rendering into Latin of some of our most familiar ideas! We do not argue the necessity of such translations from English into Latin. With Dr. Anthon we agree, that "It seems unnecessary, at the present day, to say anything in favor of frequent practice in Greek and Latin composition," and that "No one can be an accurate scholar without it." A good work of this kind is, therefore, an absolute necessity. And that this want is, in a great measure, met by the Dictionary before us, we are well satisfied by the character of the gentlemen who have prepared it, as well as by our own examination, so far as we have hitherto carried it. Dr. Georges has long maintained a high rank among more recent German lexicographers, and it is only of late that his Latin German Dictionary begins to be superseded by the more philosophical one of Freund. Messrs. Riddle and Arnold have for some time been before the English public as successful laborers in various departments of classical literature, whilst Dr. Anthon is "*facile princeps*" among the classical scholars of our country, and his recommendation of a work, even without any labor of his own having been bestowed upon it, is *prima facie* evidence of its value. Comparing the work with the "English Latin" part of Ainsworth or of Leverett, its superiority is manifest, as we might easily show by a few extracts taken from almost any part of it, which, however, the necessary brevity of this notice precludes. But we may upon another occasion resume and discuss the whole subject at greater length. The book, however, we doubt not, is destined, without any commendation of ours, to take its place as the standard work in this department of literature.

(9.) *The Works of Horace, with English Notes, critical and explanatory.* By Charles Anthon, LL. D. A new edition, corrected and enlarged, &c. NEW YORK: Harper & Brothers, Publishers, 82 Cliff St. 1850.—This work has so long been before the public that its character is generally known. It is, perhaps, the best of all Dr. Anthon's editions of the classics, and, we should infer from internal evidence, his favorite field of labor. He seems never to tire in his efforts at improving it. And, after all that he has effected in his former very valuable editions, we find no small amount of additional matter and of well applied labor. The new text from

Orelli pleases us much, for we never were satisfied with that adopted in former editions. The Excursions from the first and larger edition will be highly acceptable to all who have not access to that work, and the biographical sketches of Horace and Maecenas will be acceptable to teachers, even if students think them too long to read. — We differ from Dr. Anthon as to the amount and character of *notes* desirable for *students* in our Grammar schools and Colleges, but nevertheless cheerfully acknowledge his thorough mastery of his subject and the soundness of his criticisms generally. He is “a good, ripe scholar,” and the prince of pedagogues in this country, and no teacher nor student of the classics who aims at a thorough mastery of Horace, a nice perception of his beauties, a keen relish for his wit, and a full understanding of his strong common sense, can afford to do without his able commentary on this poet.

(10.) *Elements of Natural Philosophy. Designed as a Text-book for Academies, High-schools, and Colleges. By Alonzo Gray, A. M., Professor of Chemistry and Natural Philosophy in the Brooklyn Female Academy, and author of “Elements of Chemistry,” &c. Illustrated by three hundred and fifty Wood-cuts. NEW YORK: Harper & Brothers, Publishers; 82 Cliff St. 1850.*—We have examined this book sufficiently to satisfy ourselves of its superior excellence. We have no hesitation in pronouncing it the best text-book for this most important branch of study, that we have met with. It steers equally clear of two extremes which are frequently found in books of this class: a method too abstruse, and therefore dry and difficult, and a mode of instruction too peurile, or childish; its style is easy, appropriate, and clear; in statements it is full and lucid; in explanation, simple and quite sufficiently elaborate; in illustration, ample and very happy. Among its peculiar features are, the analysis given, in the form of propositions, at the head of each section, and the introduction of examples, in the form of problems, to be wrought out by the student himself, and thus enabling him to make, immediately, a *practical application* of his knowledge. Being, moreover, a very recent publication, it is, perhaps, the only work of the kind that is entirely up to the present state of the science, a position which no scientific work can long maintain in this age of progress. Hence the sections on the steam-engine, and on the electro-magnetic telegraph will be particularly satisfactory to teachers. We cordially recommend the work to all, who give instruction in the department of knowledge, the study of which it is designed, and so well adapted to promote and facilitate.

(11.) *Sketches of Minnesota, the New-England of the West. With Incidents of Travel in that Territory during the Summer of 1849. In two Parts. By E. S. Seymour. With a Map. NEW YORK: Harper & Brothers, Publishers, 82 Cliff St. 1850.*—To every intelligent and patriotic citizen of these States, the work before us



will be a welcome and valuable acquisition. It communicates, in a simple and unaffected style, a large amount of important and interesting information respecting the early history, and the present state of Minnesota; and although Geography, Geology and Statistics occupy a sufficient proportion of space, to satisfy those who make these the subjects of special inquiry, the book is by no means dry or tedious; it abounds with incidents of travel, both entertaining and instructive, and with anecdotes, both grave and amusing: the account given of the several Indian tribes that still rove over that vast region—of their history, their condition, their customs, and their relations towards each other and the white settlers, is exceedingly interesting, and, in divers particulars, as mournful as it is interesting. The map is large and well executed. As the result of the personal observation and research of an enlightened traveller, this book commends itself to the attention of all who take an interest, as patriots and christians, in the present and future welfare of the Great West, and of our country in general.

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## ARTICLE XI.

### LITERARY INTELLIGENCE.

GERMANY.—We regret to see the announcement that *Prof. Dr. Tholuck's* paper, the "*Literarischer Anzeiger*," (Literary Intelligencer), has been suspended for want of adequate support amid the recent excitement of German revolutions and reaction. This has long been one of the most important literary organs of the religious party to which Dr. Tholuck belongs, and it is a matter of regret that they should lose it just at this time when Dr. T. seemed prepared to take a more decidedly orthodox position than he has hitherto maintained, although in Germany he was for a long time considered one of the leaders of orthodoxy. It cannot be denied that he has rendered the church most important service in opposition at least to Rationalism and infidelity, and we most sincerely sympathise with him in the trials through which he has, within the last two years been called to pass.—*Dr. Neander* has just brought out a third (improved) edition of his *Life of Chrysostom*, and a second edition of his "*Antignostikus*" or *Spirit of Tertullian*, which also contains an introduction to the writings of that Father. We also notice the appearance of what we suppose is, a sermon for the times by the same author, under the title "*Das Reich Christi*" &c., that is, "*The kingdom of Christ the kingdom of true freedom and equality*."—*Dr. Fricke* of Leipzig has just brought out the first volume of a new *Manual of Church History* (*Lehrbuch der Kirchengeschichte*).—*B. Tauchnitz* at Leipzig announces the appear-



ance of a new edition of the Hebrew Bible, on the text of Van der Hooght, edited by Prof. Theile. — *Otto von Gerlach's* edition of *select works of Luther* is now complete in twenty-four volumes 8vo. Being accompanied with historical introductions, notes, and indexes, this is, perhaps, the best work of the kind that has yet been published. It gives a very fair specimen of the literary labors of the great Reformer in every direction. Each volume costs 10 sgr. (about 25 cts.).

AMERICA.—We are highly gratified to learn that the Rev. J. W. Richards of Easton, Pa., proposes publishing a translation of the "*Hallische Nachrichten*," or "*Notices of the United German Evangelical Congregations in N. America, especially in Pennsylvania.*" This work is of the deepest interest to the Lutheran churches in this country, as it throws great light upon their early history, and especially upon the labors of the first German Missionaries, commencing with the patriarch *Mühlenberg*, among them. It is also an important source for the authentic history of morals and religion generally, in this country, during the period to which it refers, viz: from 1742 to 1781. Nor is this work a mere diary of events, or history of the times, or ordinary Missionary Journal, but its prefaces, written by such men as Francke, Knapp, Freylinghausen, and Schultze of Halle, are important reviews of the state of things in our churches in this country at the times referred to, and pastoral theology is most impressively taught in the recorded experience of a *Mühlenberg*, a *Handschuh*, a *Brunnholtz*, a *Helmuth* and a *Kunze*. Peculiarly rich in this respect, are the collections of "*Remarkable Examples*," or interesting cases of religious experience, &c., given by Dr. H. M. *Mühlenberg* from his pastoral experience. Every minister of the gospel, anxious to discharge his high duties with fidelity, will here find much to assist him. But we are straying from the object of this notice; viz: Rev. Richards' proposed translation of this work. Of his qualifications for this work, we need say nothing. Our readers can judge of this for themselves by referring to the several articles in this line that have already made their appearance in this Review in his translation of Dr. *Mühlenberg's* Journal of a voyage to Georgia, which, together with various other original documents, letters, &c., of his grand-father *Mühlenberg*, would make important addenda to the proposed work. The original work consists of some sixteen hundred pages, small 4to, and would, we suppose, occupy several considerable volumes in the translation. We shall await its appearance with impatience.

Erastus Pease & Co., of Albany, N. Y., have announced a new work from the pen of Rev. Charles A. Smith, of Rhinebeck, N. Y., entitled "*Illustrations of Faith drawn from the word of God.*" Mr. Smith is well known as a popular writer, one of the authors of the "*Popular Exposition*" of the New Testament, and his little work (180 pp. 18 mo.) will, we doubt not, be acceptable and edifying to a large class of readers. But we regret that a copy has not reached us so as to enable us to speak of it with more definiteness.

We have received the October and January Nos. of the *Methodist Quarterly Review*, which are the first specimens of that work which we have had an opportunity of examining, although it has now reached the commencement of its thirty-second volume. The Nos. before us impress us very favorably in reference to its literary character and spirit, though we have no doubt that it has been greatly improved by the recent appointment of Dr. McClintock as its Editor, whose learning, literary taste and judgment are everywhere visible in it. This Review is "got up" (we are sorry we have not a better phrase to express this idea) in very handsome style throughout. The typography is exquisite—each No. contains a handsome engraving, and the contents are varied and interesting, and some of them of marked ability.—The following are the contents of the January No. 1. *Plutarch*; his life,

character and times. By Prof. W. S. Tyler. 2. *Oregon*; by Dr. E. G. Meek. 3. *Rev. Jesse Lee*; by Rev. Danl. Curry. 4. *Mark ix*: 49, 50; from the German of Dr. Bähr (an abridgement of the article which appeared in our second No.) 5. Life and Writings of the late Dr. Richards; by Z. Pad-dock, D. D. 6. Lowell's vision of Sir Launfal; by R. C. Pitman. 7. The Condition of the dead; by Rev. Jas. Porter. 8. Living authors of England; by G. W. Peck. 9. Hawk's Egypt and its Monuments. 10. Short Reviews &c. 11. Miscellanies (on several passages of Scripture.) 12. Religious Intelligence. 13. Literary Intelligence.

The third No. of the "*Moravian Church Miscellany*" has reached us. This is a new monthly publication, commenced on the first of January last, and edited by Rev. Henry A. Schultz, at Bethlehem, Pa., where it is "published for the church of the United Brethren," commonly called Moravians. Its object is to give intelligence relative to the proceedings of that interesting portion of the church, both in its home and in its foreign operations. We greet its appearance with a great deal of pleasure, for we have long been anxious to obtain reliable information relative to the present condition and movements of this branch of the church, in this country especially. The Miscellany bids fair to gratify all reasonable demands for information of this kind, and we find it increasing in interest as the work gets fairly under way. The following are the contents of the No. for March, and will give a very good idea of its matter generally: 1. Historical Sketches of Greenland, (with a handsome wood-cut of New Herrnhut;) 2. Home Missionary Department; 3. Monthly Leaves (of intelligence;) 4. Weekly Leaves and Foreign Intelligence; 5. Church Intelligence (the condition of various congregations during the past year;) 6. Obituaries; 7. Acknowledgments of Contributions (to various objects of benevolence;) 8. Appendix—Original Poetry, Historical Sketches.—In this last department under the head of "*Zinzendorf and the Evangelical Review*," our Art. on "The Swedish churches on the Delaware," is noticed in a very flattering manner, whilst exception is taken to what we have there said of Pastor Nyberg and Count Zinzendorf. Having merely stated what we believed to be historical facts, we shall be very happy to be better informed, if we have made any mistake, and shall publicly correct any errors into which we have fallen, so soon as they are pointed out. But we must frankly state that we have as yet seen no reason to alter the statement to which exception has been taken. We have read with interest the remarks of the Editor and of Rev. Reichel, in the Miscellany, and also the article of the latter in Dr. Schaf's *Kirchenfreund*, March 1849, on "*Zinzendorf's Wirksamkeit in Pennsylvania*," without getting any new light upon the subject. On the contrary, we find a great deal in the last named article, to which we take exception, and various errors which we pledge ourselves upon some suitable occasion, and so soon as we can command the necessary leisure, to rectify.

*The doctrine of the Unity of the Human Race examined on the principles of science.* By John Bachman, D. D., LL. D., Prof. Nat. Hist. College of Charleston, &c. &c. pp. 312, 8vo. Charleston, S. C., C. Canning 29 Pinckney St. 1850. This admirable work reached us too late to allow of our taking any more than the briefest notice of it. Yet we cannot forbear expressing the high degree of satisfaction with which we have read the greater part of it, and followed the plain and irrefragable chain of its argumentation. Differing widely from our learned and esteemed friend upon some of the points that have, somehow or other (we think very unnecessarily), become involved in this question of "The Unity of the Human Race," we must confess that we took up his book without any very strong prepossession in its favor. But we have laid it down with very different feelings. This book, if we are not mistaken, will mark an epoch in the scientific history of the problem which it discusses. For some years past Naturalists have seemed determined to rest satisfied with no other conclusion than the opposite of the Divine declaration that "*God hath made of one blood all nations of men.*"—

Our distinguished friend, Dr. Morton of Philadelphia, sometime since, and more recently, Prof. Agassiz, who enjoys so merited a reputation, have also lent the weight of their influence to give currency to the idea that there must have been various distinct creations, and consequently, equally distinct races of men as well as of other animals. And men of no science, whose prejudices and passions this notion strengthens, have eagerly seized upon it to fortify the position they occupy, as we see in the use that has recently been made of this theory in the Congress of the U. States. In reply to all this, Dr. Bachman's work is most opportune and conclusive. His position at Charleston, S. C., puts him beyond the reach of suspicion as a witness in the case, and his eminent qualifications as a Naturalist second to none in this country, must command the highest respect for his opinions. Entering into a detailed examination of the opposite argument, he shows most convincingly its untenableness at every point that bears upon this doctrine. The chapters upon hybridity are particularly searching, and, we think, set that subject at rest. The remarks upon the origin of the Indians of this continent also present that subject in a new and most satisfactory light. And throughout, the whole argument for the unity of the human species, is presented in a most able and convincing manner. But we do not intend entering into a discussion of the subject, or even to give an adequate notice of the book, to which we hope that some one more competent to the task will hereafter give the attention which it merits in this Journal.

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#### ERRATA.

Page 458, line 5 from bottom, insert "of" after "portion"

462, " 13 of the note, from the bottom, dele one of the words "are"

462, line 2, dele the comma after "Catholic"

463, " 10, from the bottom, for "these will" read "which will"

462, line 11, from the bottom, for "unnecessary" read "necessary"

469, line 3, do. do. for "John" read "I. John"

475, line 6 from bottom, place "rather" between commas, thus "not, rather, probable" &c.

476, line 14 from bottom, dele "an" before "any"

478, note, line 4 from bottom, for "1850" read "1849"

481, line 11, for "symbolatry" read "symbololatry"

551, " 13, from below, for "State" read "Province"

552, " 12, do. do. do.

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